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The Living Church

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VOL. LXXII

MILWAUKEE, WISCONSIN, DECEMBER 13, 1924

No. 7

THE YEAR'S STATISTICS

EDITORIAL

THE HOME OF ST. FRANCIS OF ASSISI

THE CATHOLIC ATTITUDE TOWARDS REALITY

BY LORENZO ARMSTRONG

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THE LIVING CHURCH

A Weekly Record of the News, the Work, and the Thought of the Church

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PRINCIPAL CONTENTS

EDITORIALS AND COMMENTS	219
The Year's Statistics—A Spiritual Tragedy—Important if True.	
ACKNOWLEDGMENTS	221
A STATEMENT FROM THE NATIONAL COUNCIL	221
ADVENT (Poetry). By Grace C. Fradenburg	221
DAILY BIBLE STUDIES	222
THE HOME OF ST. FRANCIS OF ASSISI	223
ADVENT HOPES. By Susanne Alice Ranlett	224
THE CATHOLIC ATTITUDE TOWARDS REALITY. By Lorenzo Armstrong	225
ANGELICO'S ANGELS (Poetry). By Agnes Kendrick Gray	227
CORRESPONDENCE	228
Conditions in the Philippines (Rev. Henry S. Whitehead)	
—Conditions in Mexico (Rev. Lefford M. A. Haughwout)	
—Belief and Character (Edwin A. Gabel)—Rites and Ceremonies (Rev. Harry Howe Bogert)—The Papacy and the "West" (Rev. Henry S. Whitehead).	
LITERARY	230
THE ENGLISH CHURCH ASSEMBLY UNDERTAKES IMPORTANT BUSINESS (London Letter)	233
PRISONERS RESPOND TO WORK OF CANADIAN CHURCH CHAPLAIN (Canadian Letter)	234
BOSTON CATHEDRAL CONGREGATION ENJOYS REMARKABLE MEETING (Boston Letter)	235
BISHOP MANNING ENLISTS WOMAN'S AUXILIARY FOR CATHEDRAL COMPLETION (New York Letter)	236
PENNSYLVANIA APPOINTS A DIOCESAN MISSIONARY (Philadelphia Letter)	237
RUINS AND ASHES MARK SITE OF EMMANUEL CHURCH, LA GRANGE (Chicago Letter)	238

OUR CHRISTIANITY today would be immensely strengthened, and its power to rise superior to the worldliness that is always too ready to drag it down would be vastly increased, if the hope of the future manifestation of our Lord were to be quickened among us. The thought of His coming can change, as nothing else can, the whole tenor of the present life.—Rev. Arthur W. Robinson.

I DO NOT SAY, remember, that the Christian life to every man, or to any man, can be a bed of roses. No educational process can be this. And perhaps if some men knew how much was involved in the simple "learn," of Christ, they would not enter His school with so irresponsible a heart. For there is not only much to learn, but much to unlearn.—Henry Drummond.

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VOL. LXXII

MILWAUKEE, WISCONSIN, DECEMBER 13, 1924

No. 7

EDITORIALS & COMMENTS

The Year's Statistics

Being the Editorial Printed in the Living Church Annual for 1925*

SUMMARY OF STATISTICS REPORTED IN 1924, AS COMPARED
WITH THOSE REPORTED IN 1923.

Including the United States and Foreign Missions.

	REPORTED IN 1923	REPORTED IN 1924	INCREASE
Clergy	6,075	6,123	48
Ordinations—Deacons	149	161	12
Ordinations—Priests	126	156	30
Candidates for Orders.....	393	411	18
Postulants	499	479	—20
Lay Readers	3,581	3,886	305
Parishes and Missions.....	8,246	8,306	60
Baptisms—Infant	56,207	55,129	—1,078
Baptisms—Adult	13,133	12,148	—985
Baptisms—Not Specified...	4,963	3,199	—1,764
Baptisms—Total	74,303	70,476	—3,827
Confirmations	67,079	64,034	—3,045
Communicants	1,156,207	1,166,243	10,036
Marriages	28,217	30,258	2,041
Burials	49,449	51,026	1,577
Sunday School—Teachers..	55,051	55,912	861
Sunday School—Scholars..	467,725	488,261	20,536
Contributions	\$36,752,520.58	\$39,243,127.47	\$ 2,490,606.89

ONCE again we present the statistics of the Church and are making our usual effort to analyze them. As shown in the summary printed above, there are decreases in baptisms of all classes and in confirmations, while the increase in communicants, amounting to 10,036, is something less than nine tenths of one per cent. In establishing the total number it should be noted that the Missionary District of North Tokyo retains now only 885 communicants as compared with 2,386 last year, having transferred the remainder to the direct jurisdiction of the Japanese Church, along with the Cathedral and other churches in the city of Tokyo. This transfer in no sense stands for loss but rather for the beginning of the culmination of the hopes in which all our foreign missions are planted—that they are but the nuclei of autonomous Churches to be formed when the mission obtains sufficient strength to admit of it. Japan especially can never be Christianized by foreigners, and the entrance of bishops of their own race into the upper house of the *Nippon Sei Kokwai* is the strongest evidence that could be given of the success of our work.

On the other hand, the increase of 577 communicants in Porto Rico must probably be attributed in

part to the consolidation of Bishop Ferrando's work with our own, though the transfer of communicants is not sufficiently accomplished as yet to be accurately reflected in the statistics of the mission.

We have new proofs that the small ratio of growth in statistics, year by year, is due to the losses sustained chiefly by city parishes in the constant drift and flux of the population. Thus, in the city of New York, St. George's Church has this year dropped 2,834 names, Grace Church 601, and St. Philip's (colored), 954. This is only an indication of the complete impossibility of preserving an accurate census of parishioners in any large city parish and particularly in downtown churches. People come and go; they take apartments and vacate them; they may only have removed the distance of a few yards, but there is no way of tracing them. In small places, these can often be followed. In the cities they have simply disappeared. No amount of the best pastoral care can prevent the huge losses that annually accrue through this drift. We have no way of making the people realize their duty to notify the rector of a change of address or to ask for a letter of transfer. No rector drops names hastily, but there must be a time when every parish list must be pruned. No year goes by that the pruning has not been done in a considerable number of large parishes throughout the country, and thus the additions annually made by the stream of confirmations are largely offset by the disappearances from our parishes.

This is largely an urban problem. The city clergy work almost to the point of dropping. They add names upon names to their rolls. But the totals do not increase, because of the constant necessity for dropping the names of those who have disappeared. And there seems to be no solution to the problem.

Twenty-four dioceses and domestic missionary districts thus record decreases this year, as does one Province. We have explanations from some dioceses, most of them simply relating the local phase of the general difficulty stated above. The Bishops of Lexing-

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ton and Easton believe that the small losses recorded for their dioceses imply no loss in actual working strength. The Bishop of Cuba explains that losses occur through removals from our missions to parts of the island in which we are not represented and cannot follow our people. Losses in Montana and New Mexico are attributed to decreasing population of these states owing to economic depression, droughts, and bank failures. The whole problem of maintaining our communicant rolls in a form approaching even approximate accuracy is almost insoluble.

WHEN we find that the total contributions through our churches for religious purposes have increased by a trifle less than two and a half million dollars, or $6\frac{1}{2}$ per cent, it is interesting to compare the fact with the table of contributions to the work of the National Council (page 97). Eliminating the items of interest and legacies, we find that the contributions of living members of the Church to that work have increased from \$2,812,185.52 in 1922 to \$3,138,233.91 in 1923—the year of the statistics now presented—being an advance of $11\frac{1}{2}$ per cent. Thus the anachronism presented by the figures in earlier years since the beginning of the Nation-wide Campaign, whereby the stimulus supplied by the new movement had more largely, in proportion, increased the contributions to parishes and dioceses than to the National Church, has been stayed. The ratio of increased contributions to the support of the Program is greater than that of the total contributions, and seems to give promise that the national Program is taking a larger part in the perspective of the parishes.

The total receipts through the National Council for the year, \$3,801,825.47, exceeded expenditures (page 98) by \$45,714.39. It must be remembered in this connection that, in spite of anxieties, the National Council has not added to the debt of the Church that existed at the time of its formation, though it has been able to pay off only a small part of that debt. This is because the undesignated legacies received during the year are added to the other receipts and are used for the year's expenses. There is no breach of trust in doing this, and it becomes necessary when nearly the whole number of dioceses are delinquent on their quotas, but Churchmen should realize that it is not a right system. Living Churchmen ought to support the current work of any year, not to say provide for its increase, and thus release legacies for use in capital expenditures; for new buildings, exceptional needs, possibly some part of them for endowments, etc. But since the only alternative to using them for current expenses is to add to the debt of the National Council, the latter body has been well advised in applying such undesignated legacies to the purpose of eking out what we who are living contribute to the work of the Program. That the contributions for national work from parishes and dioceses during the year under review are an advance of $11\frac{1}{2}$ per cent over those of the year previous is a happy augury for the possibility of catching up to the measure of the Program; but a good deal of further advance must be made before the undesignated legacies in any year can be released from this emergency use.

THE question is still raised from time to time whether the degrees of Doctor of Divinity and Doctor of Sacred Theology are to be esteemed variations of the same degree and thus adequately represented in both cases by the abbreviation, D.D. Some years ago we submitted the question to a number of experts,

chiefly the faculties of our theological seminaries, and the overwhelming verdict was in the affirmative. We therefore dropped the abbreviation of S.T.D. from all parts of the *Annual*, and used that of D.D. to designate both forms of the degree. For the most part this has seemed to give general satisfaction. But there has been continuously a slight measure of dissent and an occasional expression of dissatisfaction with our refusal to introduce the abbreviation S.T.D. into the clergy list. We have therefore determined to recede from our practice of the past two decades in any case in which request is made by the recipient of a degree expressed in any diploma as *sacrae theologiae doctor*. If any such doctor will write to the editor of *The Living Church Annual* stating that his degree is so expressed in his diploma, and asking that it be entered as S.T.D., the credit will be altered accordingly in printing the *Annual* in subsequent years.

IN the (Roman) *Catholic Citizen* for November 29th, we find a news article entitled "A Spiritual Tragedy: So Father Murphy Regards the Condition of the Church in the Philippines. Many Parishes are without Priests."

A Spiritual Tragedy

Father Murphy is the Rev. T. A. Murphy, a Roman priest at Cebu, in the Philippine Islands, and the article consists of extracts and condensations from a pamphlet of his lately published by the Catholic Truth Society of Ireland.

"Surely the Catholic world does not realize the spiritual tragedy that is taking place through the dearth of workers in the only Christian nation of the East—the Catholic Philippines," he says.

"Out here there are countless Catholics growing up in almost complete ignorance of their religion, because there is no one to teach them. There are countless others who know something of their religion, and who would gladly go to confession and receive Holy Communion if they could, but there is no priest to confess them or to break to them the Bread of Life.

"Some dioceses have twenty or more parishes without a priest, despite the fact that many of these parishes could well use two priests, or three; some parishes have 30,000 souls, with only one priest; others are twelve miles by twelve in extent; in one parish, called typical, there were three priests in Spanish times, but now, when it numbers 18,000 souls, there is only one; in many parishes Communion even once a year is virtually impossible for many; numerous little chapels of the Spanish times now never have Mass said in them; one parish with 14,000 souls is cared for by a priest eighty-six years old and scarcely able to walk; the Irish Redemptorists, the only priests available for missions in the general sense, are twenty years behind on missions already requested."

All this, of course, refers to the Filipino population of the Philippines.

It throws a light upon our own problem among the Igorots in those islands. When the Roman Church cannot or does not adequately care for its own spiritual children in the islands, why has a Belgian mission surrounded our work in the mountain province among pagans? Surely their first duty was to provide for those who were already their people, organized into parishes and dioceses, and dependent upon the Roman Church for priests and sacraments.

We want to think well of that Belgian mission among the Igorots, to whose care our clergy at Sagada have suggested that the members of our mission be confided. Nobody questions the good faith of the missionaries who are in the field. But their superiors, selecting that particular field in which we were located, when the Roman parishes among the Filipinos were as uncared for as is shown above, showed a very peculiar perspective indeed.

Why does not the Roman Church make proper provision for the care of its own people in the Philip-

pines first, before proceeding to the task—which it ought to have essayed a century and more ago—of Christianizing the Igorots, who have responded so largely to the efforts of our own missionaries?

SOME time ago a Detroit newspaper published the information that "In the present decade the most startling development in Coptic history took place when a Presbyterian missionary and his wife succeeded in converting a bishop and his entire diocese to their views."

We have been trying for some weeks to discover what can be the basis for so strange a report. Our own Church experts as to conditions among the Copts, in Egypt and beyond, had no knowledge of such an incident. Now we learn that the Presbyterian Board of Foreign Missions has also never heard of such an occurrence. We think, therefore, that the report may be consigned to that large assortment of allegations that are classified as "important if true."

ACKNOWLEDGMENTS

NEAR EAST RELIEF

Thanksgiving Day offering, St. John's Church, Worthington, Ohio	\$ 16.82
St. Mary's Church School, Reading, Pa. (for orphans)	10.00
St. Paul's Memorial Church, Stapleton, L. I., N. Y.	15.00
Alms offering, Thanksgiving Day, St. Mary's Parish, Park Ridge, Ill.	8.35
Woman's Auxillary, St. John's Church, Moorhead, Minn.	2.00
Offering at union service in Ascension Church, Stillwater, Minn., Thanksgiving Day	23.26
In memoriam Mrs. John Rance, Trinity Church, Chicago, Ill.	5.00
Mr. and Mrs. Albert B. Fales, Wellesley Hills, Mass. (for children)	10.00
	\$90.43
DU BOSE MEMORIAL TRAINING SCHOOL	
Mr. and Mrs. Albert B. Fales, Wellesley Hills, Mass.	\$ 10.00
BISHOP TUTTLE MEMORIAL FUND	
C. M. G.	\$ 2.00
RELIEF OF RUSSIAN REFUGEES IN PARIS THROUGH DEAN BEEKMAN	
A Churchman, Charlotte, N. C. (for children)	\$ 10.00

A STATEMENT FROM THE NATIONAL COUNCIL

THE following estimate shows what is necessary to be done if the books of the National Treasurer for 1924 are to be closed with a balance on the right side:

General Convention approved a budget for 1924 requiring for its execution	\$4,200,000
The original estimate of income from investments and other sources outside of the quota receipts from dioceses was	495,000
The amount allotted to the dioceses as the budget part of their several quotas was	\$3,705,000
The dioceses paid to December 1st against these budget quotas	1,774,697
There is due on the budget quotas before the close of the year	\$1,930,303
It is estimated that the income from investments and sources will show an increase over the original estimate of	216,000
Balance needed to meet full budget.....	\$1,714,303
It is estimated that expenses will be less than the amount originally estimated as needed to execute the budget in the sum of	100,000
Balance needed to execute net budget	\$1,614,303
Included in the budget is an item for reduction of debt in the sum of	356,217
Balance needed to execute budget without payment of any part of debt	\$1,258,086
During the year the National Council has received legacies which can be used in any way the Council determines, in the sum of	390,000
If these legacies are used to meet appropriations, the minimum amount necessary to be collected in December merely to pay the General Church's bill is	\$868,086

WHAT IS THE WILL OF THE CHURCH?

IN each year since 1919 there was a surplus of income over expenditures, except in 1922. For the four year period, 1920-1923, there was a small net surplus. Shall there be a surplus or a deficit in 1924?

At the joint conference of the Bishops and the National Council in October the Bishops expressed unanimous approval of a policy of advance rather than retreat, and asserted that the solution of the financial problem of the Church lay in providing large income rather than in retrenchment which would cripple the work or mean partial withdrawal from the field.

The Bishops also cited many evidences of the growing interest of the people of the Church in the national work. In confirmation of this it may be noted that the total amount received from the dioceses in 1923 was larger than in 1922.

If offerings to the amount of \$868,086 are received by the close of the year, there will not be a deficit. Any surplus will be used for reduction of debt.

If the full budget quotas are met the debt will be materially reduced and the legacies released for new work. While these legacies are legally available for current expenses it is evident that such final gifts ought to be used for permanent advance work.

This desired end can be reached

- (1) If all pledges are paid before the close of the year, and
- (2) If the friends of the work will supplement their regular offerings by direct generous gifts.

THE NATIONAL COUNCIL.

ADVENT

"We believe that Thou shalt come to be our Judge."
 —Te Deum Laudamus.

To Thee, O Lord, we raise
 Our hearts, in grateful love and earnest prayer;
 Low at Thy mercy-seat we kneel, and there
 Pour forth our adoration and our praise,
 Rejoicing in the thought that it is Thou
 Who judgest now.

For only unto Thee
 Are all hearts known, and from Thy holy sight
 No secrets are concealed. Thou judgest right;
 Thou lookest on the heart; and Thou dost see
 The inmost thought; and each desire is known
 To Thee alone.

We praise Thy name that Thou
 Shalt come to be our Judge; that in Thy care
 Our judgment rests. No finite will can dare
 Dispute Thy power; but all shall meekly bow
 Beneath Thy will, and own Thy sovereign sway
 In that great Day.

Oh, not by erring man
 Shall we be judged, but by our Glorious King!
 For this, dear Lord, accept the praise we bring,
 The thanks we give; for since the world began
 There hath been none in equity like Thee,
 And ne'er can be.

Therefore, O Lord, we pray
 That Thou wilt help us, whom Thou hast redeemed
 With Thy most precious blood. Thy light hath gleamed
 Within our hearts, and brought Thy glorious day
 Of peace and joy. Oh, may we e'er be blest
 And know Thy rest.

When Thou dost call us Home
 May we be found washed in Thy precious blood,
 Made clean and pure by that all-cleansing flood;
 No more to err and nevermore to roam;
 Then Thy great love, dear Lord, forever more
 We shall adore.

And this made pure and white
 We need not fear, since Thou our Judge shalt be—
 But for Thy coming look with joy; to Thee
 All glory give, our Glorious Lord of Light!
 In love and confidence we wait for Thee
 Our Judge to be.

GRACE C. FRADENBURGH.

WE MUST MARK the difference between minds wishing to add to their faith knowledge, and minds wishing to found faith upon philosophy.—John Duncan.

DAILY BIBLE STUDIES

Edited by the Rev. Stanley Brown-Serman

READ Ezekiel 36:23-30.

Facts to be noted:

December 14: Third Sunday in Advent

1. God will lead the exiles back to Jerusalem.
2. He will give them a new heart and a new spirit.

DURING the days of the Exile the hopes of Israel's glorious age in the future, which had been almost shattered by the fall of Jerusalem, began to revive with a new intensity. The prophets were insistent upon the fact that God would restore His people, and popular imagination identified the return with the promised coming of God's Kingdom. Men's imagination centered largely upon the material side of the new age, upon its happiness and prosperity, its wealth and power. It was the prophet's task to remind the people that an age is great just so far as it is the product of great thoughts and great resolves. He bade them think less of the material accompaniments of the new Kingdom, and more about the moral and spiritual life which should characterize it. The fundamental need, as he saw it, was a movement of repentance and of new moral effort in the nation. If men prepared themselves, God would do His part. He would complete the nation's repentance by spiritually transforming it.

December 15

READ PSALM 51.

Facts to be noted:

1. The Psalmist prays for a new heart and a new spirit.
2. The sacrifices of God are a broken spirit.

THE fifty-first Psalm is one of the most beautiful and most spiritually profound in the Psalter. The psalmist pours out his soul in unreserved penitence and confession. He recognizes the greatness of sin as a disloyalty and injury to God, and sees in God's mercy the only power that can restore him. He knows that man sins because his heart is not right with God. He is estranged from God, self-willed, and self-deceived. The first step, then, toward restoration is to seek God, and to throw oneself upon Him who can by His power transform the man within, and to ask of Him a new heart. Repentances, resolves of amendments will not avail. The man must combat the power of sin with the power of God. He must have the desire to live the new life which comes from the sense of God's presence before He can break with the old.

December 16

READ St. Luke 3:1-15.

Facts to be noted:

1. The prodigal son sins.
2. The returning son confesses his sin.

THE prodigal son had done many foolish things, but he did the wisest thing in the world when he resolved upon confession. It is always a help to share our trouble with others. There is something in the very act of communication which makes trouble easier to bear. That is certainly true when it takes the form of frank and unreserved confession to God. Sin unconfessed is apt to be sin persisted in through pride. The act of confession is the renunciation of pride; it opens the way to better resolves, and makes us willing to recognize that we need God's help. But confession of sin effects more than this: it brings with it the certainty of God's forgiveness. If we do not confess to God, we leave Him no opportunity to help us. God cannot help us against our will, but the moment we turn to Him, His feet are on the path to meet us.

December 17: Ember Day

READ St. Luke 3:1-15.

Facts to be noted:

1. Confession implies amendment.
2. We must actively begin a new life.

NO doctrine has been more abused than the scriptural doctrine of repentance. No reserve is placed upon God's willingness to forgive, except that we prove ourselves forgiveable. That means not only that we have broken with the sin, but that we are resolved to put some corresponding good in its place. God has no toleration for the merely negative. St. John's penitents saw the point, when, after their confession they asked, "What shall we do." Yet that is the point which often is not seen. We think repentance the wiping out of the past; we think that when confession has been made, the matter is done with. But repentance has even more to do with the future than with the past; it is concerned with positive things that we are to do in view of God's forgiveness, and the new life we are to substitute for the old. Unless we live that new life we have not justified God's forgiveness.

December 18

READ Romans 10:1-10.

Facts to be noted:

1. God has raised Jesus from the dead.
2. He can raise us from the life of sin.

ONE of the hardest things in the world is really to feel that we can be forgiven. Even after sincere confession, such a doubt follows us. We are so impressed with the sense of the inevitableness of consequence which life drives home to us, that we wonder how the foul can be made clean, or how God can remit the past. The answer is that God can never change His estimate of the old life. His attitude to sin must be always one of condemnation. But He can give new life which transforms man. He can change the current of man's thoughts, alter the secret motives of his heart, plant new aspirations and desires where the old have been, and recreate him as a new character. He can raise us from the life of sin by the exercise of that same vivifying power by which He raised Jesus from the dead.

December 19: Ember Day

READ St. Matthew 22:34-40.

Facts to be noted:

1. Love is the great commandment.
2. It is the great transforming power.

HOW can a man win a clean heart? By duty, and by obedience, said the Jew. Let a man faithfully fulfill the law, and he will be clean. That is an arduous and difficult task, for there is little of enthusiasm in sheer duty. Obedience is an uninspiring virtue in itself. Jesus raised love to the first place. Let a man love God, and he will desire to be like God, and to be such as God desires him to be. We know from our ordinary living that love is the great redeeming and cleansing power. A man's love of his country will keep him upright; of his home will keep him true. He will think of his love for some woman, and hers for him, when he is tempted to dishonor. Make love a great passion for God, and there enters into life a motive for goodness which nothing can equal. Love does not displace duty, but it raises it to loyalty, or obedience, for love transforms it into willing service.

December 20: Ember Day

READ Proverbs 4:20-27.

Facts to be noted:

1. Keep thy heart with all diligence.
2. Out of it are the issues of life.

LIFE is largely what we make it; we fashion it in accordance with our inner character. If a man is pure at heart, he will find much that is lovely and honorable all around him. If he is true, he will discover faith in other men. If he is generous, he will find that the men about him are generous. If he is believing, he will find God everywhere. "Blessed are the pure in heart," said Jesus, "for they shall see God." That is what the proverb means when it says that the issues of life are from the heart.

The Home of St. Francis of Assisi

A Home for Wayfarers

Batcombe, Dorset, England

SOME MONTHS AGO I reported in BLUE MONDAY MUSINGS an account of the interesting work done at Batcombe, in Dorsetshire, England, for tramps. The English tramp is a very different sort from our I. W. W. hoboes; and, though anyone full of Borrow might be disappointed in his actual encounters on the road, the long continued unemployment since the war has brought men of many classes tramping through the country looking vainly for jobs. A young English friend, dwelling in a lovely vicarage, which has been illustrated in the Musings, read the account, and was emboldened to journey from Blackmore Vale across country to see what this new work on old lines was like. This is his account of what he found there, not the less interesting because written by an unprofessional hand.—PRESBYTER IGNOTUS.

IT WAS a beautiful afternoon towards the end of September when our motor-car plunged and rattled over the uncouth road to Batcombe. But the magnificent scenery, just showing its autumn glory, the singing of the birds, and the prospect of a bright welcome ahead, made us forget the peculiar qualities of the road, and the journey was all too short.

After a series of minor excitements, our motor gallantly brought us to the precincts of Flowers' Farm, the Home for Wayfarers. The surrounding country is lovely beyond words, and is in itself worth a more arduous pilgrimage than ours: but, once within, we knew ourselves overpaid. Two Brothers were working, under the direction of Brother Mansell, on the far side of the courtyard, with its paved center and paths all round, marked off by a low wall. Brother Mansell, one of the two lay brothers in charge, hospitably took us through the house (passing many alluring doors which tempted us to explore straightway) in search of Brother Douglas (the Rev. R. D. Downes), the Warden of St. Francis' Home. He was at last discovered, having trouble with a refractory pumping engine, in the engine house. When this matter was settled, our tour of exploration began, under the kindly guidance of Brother Douglas himself.

First of all, we saw the refectory, with tables and benches arranged round three sides of it, big windows looking west, and a fine collection of books ranged on either side of the open hearth. Opposite the windows was the wall separating kitchen and refectory, with its sliding hatch, which thus allows rapid transference between the two. One was rather afraid of entering the kitchen too hastily or in too great numbers, for there was an ominous warning on the outside of the door to the effect that "too many cooks spoil the broth." But once inside, we received a welcome from "the Baron" (the cook) who, in his cook's white uniform, was busily preparing an appetizing tea for his big family, still further increased by our arrival.

BROTHER DOUGLAS then showed us the chapel, a beautiful little place of prayer and rest, which seems to be so natural a part of the whole Home. The bright sunshine flowed in over the exquisite vases of flowers, the frontal of the holy table stencilled by Oxford undergraduates, and the valuable old curtains forming the dossal. The whole chapel was a picture, a picture suggestive of God's Presence, and of His worship.

Next we proceeded upstairs, seeing the neat little bedrooms, each occupied by one Brother. Everything, everywhere, was so spotlessly clean and fresh, so tidy and quiet, that we felt almost afraid to step for fear of spoiling the purity of the boards. Brother Douglas left out no scrap of interesting information, and showed us everything, including the fine array of baths and their equipment. And everywhere we went there was always some ravishing bit of Dorset scenery to be caught sight of from windows and doorways.

After our inspection upstairs we had further surprises to discover out-of-doors. Here we were accompanied by Mollie, woolliest and most charming of young sheep dogs. Facing the door by which we had entered the main building, were workshops, etc., where Brothers were busy. These rooms had beauti-

ful bow windows, while the main building is gabled, surmounted by curious but pleasing chimney-pots. Away to our left was the warden's office, presided over by a tame canary, flying freely about. Then came the recreation room, with its platform and greenroom behind, musical instruments, and games of different kinds; and over all, an air of comfort, welcome, and relaxation. Delightful concerts and entertainments take place in this recreation room, displaying the talent and ingenuity of the Brothers.

We visited the fowls, the horses, the cows, and the young cattle just coming home. We were introduced to "Madame," the donkey, who has a penchant for Michaelmas daisies; and to Tweedle and Tibby, the cats, the former a great crony of Mollie's. As we went we saw distant glimpses of the Brothers at their work, in the market-garden, in the copse, wooding, or in the farm and house. But the pleasure of meeting them face to face was deferred till tea time. We saw other houses, similar to the main building but smaller, all connected with the life of the community.

Tea time at five o'clock punctually! What a jolly meal it was, with all the Brothers assembled, and a pleasant buzz of talk! Here we met Brother de Winton, the other lay Brother in charge, who is also treasurer. "The Baron" had provided special cakes for the occasion, which were not long left neglected on the plates.

The time to go came all too quickly, but, as we started away, we were consoled by the prospect of further meetings in the future; a prospect since then delightfully fulfilled.

SUCH a place as the Home of St. Francis at Batcombe is indeed a haven of rest. Only those who know what life "on the roads" means, with nights spent in "casual wards," days spent in tramping, in all kinds of weather, and with all kinds of discomfort, and, sad though one is to have to say it, the experience of all kinds of treatment; only those who know a little of all this, can really guess what is the value of the work being done at Flowers' Farm, through the devotion of the three Brothers in charge, and by the Brothers themselves.

But splendid as this effort is, which is being carried on, yet it is being crippled by lack of funds. Wayfarers have to be turned away, because more cannot be supported at present, though it goes to the hearts of the Brothers to do so. Many kind and generous friends and patrons are doing what they can, but still more and more help is needed, that this fine work may go on, prosper, and extend, and that men need no longer be turned away. Such an institution should be seen in most counties of England, and, if St. Francis' Home, Batcombe, is "backed up," who can say where its influence will end?

Those entering St. Francis' Home are naturally expected to work. In return they have a home, their food, and their tobacco. They are paid a shilling a week, and a shilling is laid by for them against their departure. Many, through the good offices of Brother Douglas and others, have already obtained good posts near or far, and are doing well. The market garden is proving a valuable help, and now the Brothers are learning basket making and artificial flower making, in addition to their carpentry and other useful employments. They are proving themselves to be adepts.

To know Flowers' Farm, to appreciate its beautiful setting among the folds of the Dorset hills, to understand all it stands for, and to realize its wonderful spirit of brotherhood in One Almighty Father's love, this little out-of-the-way corner must be visited. Description, however detailed, entirely fails to give the right impression, or to strike the full chord.

HE DOMINATES our highest aspirations, and is felt at our side in our deepest sorrows. There is no loneliness, whether of height or of depth, which He does not enter by the side of His own.—George Adam Smith.

ADVENT HOPES

BY SUSANNE ALICE RANLETT

COMFORT ye one another with these words," wrote St. Paul, after he had described from the fulness of his faith, the coming of Christ in glory, and the beginning of the eternal days of being "forever with the Lord." The apostle voices the hope with which the early disciples awaited the second coming of their Master, when they "should behold Him in glory," according to His expressed wish, and be "with Him where He should be."

With a similar hope, the believing people of older times watched through the ages for Christ's first coming, until in the fullness of time, the Divine Child lay in a manger in Bethlehem of Judea.

With the peoples of the Old and the New Dispensations, we watch through Advent, waiting to kneel once more at the cradle of the infant Saviour, thinking also of Christ's coming again in glory.

As we wait, we may with hope consider some of the inspired promises which are "stars in the east," pointing the way to Bethlehem.

THE LORD OUR PROPHET: Deut. 18:15

There stood one day, before a maddened mob, a young man with a face "to look upon like the face of an angel." He spoke to the people of Moses, who had led their fathers out of Egypt, and he quoted the prophecy: "The Lord thy God will raise up a prophet from the midst of thee. Unto Him shall ye hearken."

But how did the people "hearken" to Moses? Stephen told them: "Ye have been His betrayers and murderers."

As on his Master, they fell on St. Stephen. But one turned away from the dying Stephen and met Christ, and "hearkened" to Him. "What wilt Thou have me do?" asked the man, who became St. Paul.

To us in Advent, with an especially clear call, comes the "message," and it remains for us to "hearken," and to ask with our hearts, "What wilt Thou have us to do?"

THE LORD OUR RIGHTEOUSNESS: Jer. 23:6

Sorrowing over his people's sins, Jeremiah yet saw hope in the promise of Him who should come—"the Lord our Righteousness." For us are written a warning and a blessed hope: "There shall in no wise enter into it anything that defileth." "Blessed are they that do His commandments, that they may enter in." Conscience bears "stern witness, and we fear; but great is the hope. Our own righteousness is as filthy rags," but there is One who will come—"the Lord our Righteousness." "In Him Israel shall dwell safely."

THE LORD OUR RULER: Micah 5:2

Too well Israel knew the misery of wicked rulers; much they had suffered from their own kings who "did evil in the sight of the Lord," and from alien kings who made "their lives bitter with hard bondage." What joyful hope in the promise of a "righteous ruler!"

Our rulers?—Often they are the fleeting and carnal fancies of our hearts, and the changing call of external demands. Our hope is in the "one righteous Ruler" whose "counsels know no change but are from everlasting." If we will throw off the yoke of self-rule, He will rule the kingdom within us, and lead even us to "righteousness."

THE LORD OUR SHEPHERD: Isaiah 40:11—Micah 5:4

This prophecy was fulfilled when Jesus said, "I am the Good Shepherd," but the promise of hope was spoken seven hundred years earlier: "He shall feed His flock." No fear for "His flock" from fierce beasts, no fear from barren fields, and failing springs! He knows where always to find for His flock "green pastures and still waters." "Blessed are His sheep whom He calleth by name!" Blessed those who, when "the chief Shepherd shall appear," shall hear Him call them by the mysterious "new name" which He giveth, and "no man knoweth it saving he that receiveth it." This promise, this hope, is for him "that overcometh."

THE LORD OUR PEACE: Micah 5:5

This is the prophecy of the angels' hymn on the first Christmas. With peace on earth, the Child could be born at Bethle-

hem, Christ could come to man, come to be Man. With self's disturbances subdued, with peace in the heart, Christ may come into it. "Acquaint thyself with Him and be at peace." Take time and thought for this "acquainting" in Advent, and He will give peace "Who is our Peace."

THE LORD OUR DESIRE: Malachi 3:1

What is our "desire"? Riches, learning, honor, earthly love? If first we seek these, how often do we see their alluring dazzle near, but never near enough to grasp! But if Christ is our "desire," His companionship, His will, His presence, Himself, then our glad hope is in the prophet's words, "The Lord whom you seek shall suddenly come." Wonderful! He also is seeking us! And to those who pray, "Come, Lord Jesus," His answer is, "Behold, I come quickly!"

THE LORD OUR REFINER AND PURIFIER: Malachi 3:3, 4

How can we bring an acceptable offering to our King? Our hands are unclean, and our gifts, even if we strive to make them of pure gold, are defiled with base metal. But hear the prophet's promise of hope! "He shall sit as a refiner and purifier of silver, and He shall purify the sons of Levi." Why? That they may offer "unto the Lord an offering in righteousness." "Then shall the offering of Jerusalem be pleasant unto the Lord."

For our unmeasured blessing out of His unmeasured love, will He sit as "a refiner." Then may we bring such small, imperfect offering as we are able to bring, with the high hope that He will refine and purify it, and make it an offering fit even for Himself, our Lord, and the Lover of souls.

THE FLAME OF YOUTH

HOW MANY abiding values in life have been brought to light by the enthusiasm of youth! Such ardor is one of the Church's most precious possessions. Some of the fairest pages of religious experience have it writ large into their contents and yet it has not always received the consideration, the guidance, and the sympathy from Christian people that it should. Experience has often been misapprehended as meaning only length of time in stated occupation, whereas, the divine urge in the heart of youth has so many times discovered and energized the things of Eternal Life in such a potent and compelling way that length of years or days fade in considering or estimating its ultimate values.

From the blaze of the Holy Spirit's fire in the heart of young John Wesley, the soul of English religion felt again the burning, cleansing love of Jesus Christ. The Young Man of Nazareth, through the enthusiasm of a young man of Oxford, brought spiritual youth to a land where religion's message had been stifled by conventionalities and by the misuse of station and spiritual prerogative. A little later, around the pulpit of young Charles Simeon in Cambridge, we see the upturned faces of a multitude of seeking youth, while those entrusted with offices of leadership stand by dumb or critical. And again, years later, the enthusiasm of youth makes the Master of the Ages a Living Reality by recalling to the mind and heart of the Church, in spite of an unwilling hierarchy, its heavenly origin and history, and its universal constitution and message. And so the torch of youth's discovering power was passed on to the early Tractarians.

When vigorous and moving zeal and devotion enters into the freshness and glory of young life, the Church and its people should be ready to meet it with guidance and understanding, and not with measures and rules and critical methods of appraisal. Letting the accent fall upon the lesser part of so many of our trusts in the Church has continually dimmed many a beacon of faith. It was Dr. Walter Rauschenbusch who put into one of his prayers for larger social ideals on the part of our Lord's friends, the following petition: "Our Father, we look back on the years that are gone, and shame and sorrow come upon us, for the harm we have done to others rises up in our memory to accuse us. . . . In some we helped to quench the glow of young ideals by our selfish pride and craft, and in some we have nipped the opening bloom of faith by the frost of our unbelief."

Is this not a becoming prayer for all Churchmen, whatever be their vocation or ministry? Does it not deal with the question of the vitality of spiritual vision in the seats of the elders and in that sacred circle around a common fireside and in the ever changing social life of daily bread-winning and bread-giving? How rich it is with the love and beauty of the youthful enthusiasm of God's strong Son, the Christ Eternal!—*Very Rev. Edmund Randolph Laine, Jr.*

The Catholic Attitude Towards Reality

A Paper read at the Eucharistic Conference at Stanford, Conn.

By Lorenzo Armstrong,

Attorney, New York City

I SUPPOSE that one of the most difficult things that a Catholic layman has to face is the persistent and somewhat contemptuous misunderstanding of the world. The Catholic religion is regarded as an old and worn-out dream; like a fairy story, beautiful in some respects, rather terrifying in others, but without contact with reality; an old myth which the ignorant still cling to and in which the weak and sentimental find a refuge from the stern facts of life. We are regarded as a sort of idle folk whose eyes are turned away from the modern world and whose interest lies in the circumstance of ceremonial and in playing at a sort of poetic pageantry.

What I have to say today is directed to the Catholic attitude toward the facts of life, toward reality, the world as we know it, its modern problems and difficulties.

It has frequently been said that religion is our method of accepting the universe, our attitude toward the whole of life. It is the answer to the imperative need of man to find some meaning in his own existence. It is not a search for knowledge but a quest for meaning. It is not a description of the cosmos; that is the function of science. For this reason, the old conflict between science and religion was always like an imaginary battle between an elephant and a whale; a conflict between some pseudo-science teaching cheap philosophy and a false religion affirming some silly cosmology.

There are today, broadly speaking, three religions competing for the loyalty of men: first, the Catholic faith; second, some form of Platonic idealism; and lastly, pessimistic naturalism.

It may be that this latter cannot be truly said to be a religion at all, since it gives up in despair the hope of finding any meaning in life. And yet it accepts the universe as the sheer nonsensical expression of blind and purposeless force. Its creed has been eloquently stated by H. Bertram Russell in his *Freeman's Religion*, and I cannot do better than give you his words:

"That man is the product of causes that had no prevision of the end they were achieving; that his origin, his growth, his hopes and fears, his loves, his beliefs, are but the outcome of accidental collocations of atoms; that no fire, no heroism, no intensity of thought and feeling, can preserve an individual life beyond the grave; that all the labors of the ages, all the devotion, all the inspiration, all the noon-day brightness of human genius, are destined to extinction in the vast death of the solar system; and that the whole temple of man's achievement must inevitably be buried beneath the debris of a universe in ruins—all these things, if not quite beyond dispute, are yet so nearly certain, that no philosophy that rejects them can hope to stand. Only within the scaffolding of these truths, only on the firm foundation of unyielding despair, can the soul's habitation henceforth be safely built.

"A strange mystery it is, that nature, omnipotent but blind, in the revolutions of her secular hurrying through the abysses of space, has brought forth at last a child, subject still to her power, but gifted with sight, with knowledge of good and evil, with capacity for judging all the works of his unthinking mother."

This religion of blind force has a fascinating emotional atmosphere. It appeals to the tragic instinct in man and clothes itself with all the poetry of night. To certain minds it is irresistible, this vision of the cataclysmic ruin of all things, of the essential futility and nonsense of life. But all faith is creative, making the world which it postulates, and this faith, when accepted, tends to create a veritable hell. Force is the only reality and competition becomes the law of life. But anarchy does not prevail, for the strong dominate the weak, and coöperation is established with a master and a gang of slaves. Right has no sanction but success; morals no sanction but custom; and art becomes the dream of eternity and unity in a chaotic world. For relief there is pleasure

and self-forgetting. This is the faith of Soviet Russia, and of every master of force, whether imperialist or radical. This faith looks the evil of the world in the face and makes that evil the law of its life.

Certain kindly spirits hate this vision of the world, while they dare not deny it. That gentle pantheist, John Burroughs, cried out that it was like going out naked into the elements, yet he dared not deny it. Hence there has arisen that modern school of pragmatic meliorism which closes its eyes to the essential futility of life and urges that the energies of man should be employed in making our existence more comfortable and happy. As John Dewey says, our business is to control the flux of circumstance (in so far as it is controllable at all) as best we may:

"Ours not to reason why,
Ours but to do and die."

And men never fail to see the death's head grinning behind this program. They answer, "We will eat, drink, and be merry, for tomorrow we die."

The essence of this faith is that it honestly looks the evil of the world in the face, and on the firm foundation of unyielding despair, accepts that evil as the meaning and law of life.

IN sharp contrast and at the other extreme is Platonic Idealism. Here we find men closing their eyes and taking refuge in a world of dreams. The Christian fathers fought Neo-platonism in the forum and in the market place, and it remains today the most insidious enemy of the Catholic faith. Materialism is an enemy that attacks from without and which the Christian organism has successfully resisted at every point, but Platonic philosophy is like a parasite which gets into the blood. Its attack is stealthy and the corruption disguised as the very process of Christian thought itself. It contrasts this unsatisfactory world, its pain, misery, and evil, with the perfection of the pure ideal. Reality is this ideal; it is the Good, the True, and the Beautiful, found in the perfection of complete abstraction and dwelling in the realm of the Spirit. Evil is an illusion; it is not real. The gross and material are the unworthy expressions of this illusion. Whatever partakes of the material is not spiritual, for the spiritual is to be found only by turning away from the material facts and dwelling in communion with the ideal. God becomes the absolute, and Christ the highest expression of the absolute breaking through the evil illusion of the flesh. The reconciliation of God and man is not found in the cross of Christ, but in the denial of the reality of evil, and in the realization of the Pure Ideal. When we strip away the superstitious, material miracles from the gospel story, we find the spiritual expressing itself with unique power in the man Jesus. His birth is but the symbol of purity. His resurrection but the symbol of the eternity of Spirit, His ascension but the expression of the ideal character of Spirit removed from the gross and deceptive phenomena of matter. I should not bore you with this description. You know this type of thought better than I; this old enemy, this antique and delusive philosophy that today calls itself modernism.

IN contrast to all this, there is a stern literalness in the Catholic faith. For faith is not philosophy; it tests all things and holds fast that which it has proven good, even though it cannot reconcile in the realm of logic all the goods that it holds. It is a many-sided, puzzling thing, like life itself, for the roots of the Catholic faith go deep down into the rich soil of life. It leaves its inconsistencies to the philosophers for the endless game of dialectics, but stands like a rock for the truth it has found.

It does not close its eyes to the evil and sin of the world, but knows that the pain and wretchedness and all the hideousness of the universe are as real as they are terrible. It knows that man is born into the world with the cruelty and lust of the beast in his heart. It did not invent the dogma of original sin; it found it as a fact. It knows that man only finds his soul in the actual struggle to convert the real evil into the real good. Now, why does God make pain and evil the very condition of life?

For answer, faith turns to its Incarnate God hanging on His Cross. There it sees God Himself redeeming the world to love through pain. The Catholic faith is rooted in reality. It finds its meaning in a real event; an event that multiplies itself through all life and history. It has no such wild thought as has been expressed by one of our idealizing modernists that "sacraments based on a myth may be the door to reality." It knows that a real event, filled with the meaning of the Cross, even the simple breaking of bread and blessing of wine, is Reality itself.

For there is no reality apart from an event. John Dewey defines reality as a connotative term referring to everything that happens. But it would seem that this is somewhat inadequate; because that which has no meaning to anyone, at least so far as we are concerned, cannot be said to exist. An event that means something is reality. If you abstract the meaning from the event it disappears in the darkness of the unknown. If you abstract the event from the meaning, it evaporates into a dream. Every spiritual ideal must partake of a material event to be real. When the architect plans a church, his vision is but a dream, a picture, until the real event of stones and mortar combined with meaning makes reality.

The Catholic faith stands with its feet planted on reality, with its eyes open and unafraid. Its creeds are little more than a catalogue of events and their meaning. The Incarnation, Crucifixion, and Resurrection are no empty symbols, but facts in time and space, the material and actual transfigured and filled with immeasurable meaning.

When Protestantism attempted to abstract the spiritual Church from the actual event of the living organism in the real world, it took the first step toward that process of idealization which would relegate the whole Christian religion to the land of dreams and the realm of fancy.

But how can the Catholic, if he is so bent on realism, look upon this universe of ours and still believe in a God of love? May not the boldest spirit falter before the vision of the world as modern science portrays it? Man and all that live evolved through the hideous process of the survival of the fittest, ruthless competition the law of life, population pressing always up to the limit of sustenance and held down only by war, poverty, and disease. All fight to live and live to fight. No wonder that Wells considers this outer God as evil and that the famous Mr. Britling was ready to spit in the face of God.

But the Catholic can look at this world, look at the darkest part of it, where the Roman legion goes tramping by as the supreme expression of ruthless force, and see there the figure of a Man writhing in agony on the Cross. He hears a voice crying, "This is none other than the Son of God." He sees there love triumphing through pain, and the innermost and ultimate meaning of the universe flows into his soul. He lifts up his head, and a song comes into his heart, and all the works of the Lord bless the Lord and praise Him and magnify Him forever. For what does it mean?

It does *not* mean the Absolute wrapped in self-contemplating thought. It does not mean the remote Sovereign sitting in supreme ease and majesty in the high heavens. It means God with us, the Man of Sorrows, the Crucified One, God redeeming the world through pain and toil and sacrifice, the atonement, man and God at one in that redemption. It means our struggle with God our brother, the Son of Man, to convert the evil into the good. It means a final triumph, the lie to death and failure. It means a real event, and an empty tomb, where the cry goes up, "All Hail!" Now this is no explanation of evil, but its redemption to good. Here is no escape from the pain of the world, but courage to face it, faith for any sacrifice.

Granting that only by faith and faith alone can we embrace this vision of the strong Son of God, that flesh and

blood has not revealed it to us, yet this is true: if man cannot find the meaning of the universe in the redeeming pain of God, then well may the spirit of man go back to the lair of the beast, whimpering in the defeat; then, indeed, we can only take our place on that firm foundation of despair, as Russell bids us, and worship the Unthinking Mother:

"Hail to the great Goddess Cybel,
Mother of beast and man,
She who is without ending,
Ever, and never began."

I think I had rather do that than dwell in the delusive world of the idealizing modernist.

But the Catholic, basing his whole position on the truth of the Catholic faith, on the reality of those events which his creed epitomizes, finds a world redeemed by the pain of God, God with us in the whole fight against darkness, and evil transmuted into good by the magic of the Cross. He looks out fearlessly at the evil of the world, but he does not accept this as its only meaning and law, nor does he close his eyes and dwell in a fatuous world of illusion. He escapes from the madhouse of a meaningless universe and from the self-deception of an empty dream. In the Cross of Christ he finds a sane world where bread is bread and meat is meat, where he can laugh and play and work and suffer with a stout heart, for it is a world that is good in this sense, that it is up to him to make it good, to join with God in the process of redemption, with that God who is the Crucified One.

Let me quote you the words of one of the sanest and greatest leaders of modern thought, Mr. F. C. S. Schiller:

"The conception of a Deity absorbed in perfect, unchanging, and eternal bliss, is a blasphemy upon the Divine energy which might be permitted to the heathen ignorance of Aristotle, but which should be abhorred by all who have learnt the lesson of the Crucifixion. A theology that denies that the imperfections of the world must be reflected in the sorrows of the Deity simply shows itself blind to the deepest and truest meaning of Him that was "a man of sorrows and acquainted with grief," and deaf to the gospel of Divine sympathy with the world. Thus the world-process is the process of *redemption* alike of God, of the world, and of ourselves."

This meaning of the universe is not found in the "progressive revelation of God in human history." All attempts to find in nature "the friend behind phenomena" are foredoomed to failure. It is not taught by that God who, according to the Rev. Dr. Grant, occupies a chair in all our western universities. This faith is ours today only because God has revealed it to His Church, which has preserved it, fought for it, died for it, and brought it through all the centuries to you and me.

Some one has said that it is an almost indecent optimism that would abolish the crucifix from our churches. And the reason that the Catholic is interested in crucifixes, and in the ceremony of the Mass and all that goes with it, is simply that he is not an indecent optimist or a dreamer. He realizes the stern realities of the world; its terrific evil. He never denies it. He knows the answer to that evil and he is trying with all the means within his power to show that answer to the world. Day by day he shows forth the eternal sacrifice with all the power that art and inspiration and intelligence can lend.

I AM quite conscious that the ideas I have been expressing can, in the game of dialectics, be expanded into an absurdity. I know how impossible it is to reconcile the idea of God struggling to redeem a real and evil world with the idea of omnipotence. But faith is not interested in these verbal problems. In the end it falls back on the unknown, precisely as does science. Both science and faith have their inconsistencies, their puzzles and mysteries. But faith tests all things and holds fast to that truth which it has found, even if complete and final truth be not a possession of the human mind. In fact it would be strange if the whole universe could be done up in a complete, neat little bundle and packed away in a human cranium. Some such thing is what most systems of philosophy attempt, and however ingenious, symmetrical, and comprehensive they may be, they are worthless for human life. But the Catholic faith pretends to be, no system of complete knowledge. It holds fast to that which is good and to the challenge of Him who asked, "Whom do men say that I, the Son of Man, am?" It answers: "Thou art the Christ, the Son of the Living God!"

These philosophic systems resemble some symmetrical tem-

ple expressing the classic unity of a pagan god. The Catholic faith is found in the Gothic Cathedrals whose innumerable saints, grinning gargoyles, peering devils, pinnacles and towers and high cross gleaming above them all, speak of things beyond the measure of man's mind; and of things known, as well, of the deepest and truest experiences of the soul of faith; its devils and hideous gargoyles speak of the evil of the world, of spiritual wickedness in high places; its saints, with clear eyes and serene countenances, speak of the courage that looks evil in the face and is not afraid; the Cross above speaks of the love that triumphs over evil, of the will to turn the evil into the good, and of the assurance unshaken and unshakable that our pain is not in vain; that man and God, linked in suffering on that Cross, do and will prevail.

ANGELICO'S ANGELS

I wonder if you came at night

Burning with light,

To him, the Fra, who painted you

In robes of blue

And scarlet set in gracious fold,

Starred round with gold,

And lit above each haloed head

That flame of red!

For if you came not, how could he,

Mortal as we,

Have made you so serenely shine,

Angels divine?

I know you came and spoke with him,

O Seraphim!

And plain his startled eyes could see

Your majesty,

And gaze remembering on the grace

Of each bright face,

And on the forms of you who trod

The Courts of God.

I know you bent above his bed,

And round him spread

The wonder of your wings, like light,

Filling the night

With glory as of Heaven's own Day,

Then slipped away,

Bidding the soul-bewildered Saint

To pray and paint! AGNES KENDRICK GRAY.



THE RT. REV. FRANK WESTON, D.D.
Late Bishop of Zanzibar

BEAUTY IN RELIGION

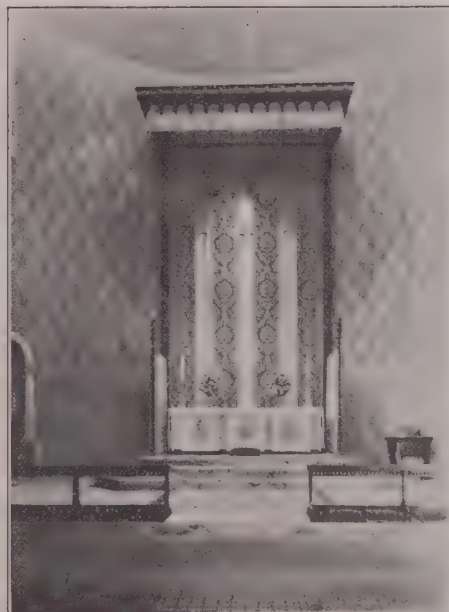
BEAUTY is one of the eternal values; and its embodiment in art has a universal influence even upon those who do not realize it. I have never been able to understand the point of view of some of my most esteemed friends and acquaintances, who live surrounded by beautiful grounds and flower gardens, in houses crowded with lovely appointments and decorations, but who think the most appropriate way to worship God is in an unadorned meeting house with four straight walls, from which is rigidly excluded all artistic embellishment.

Yet the beauties of nature are the artifice of God, and among the best revealers of His nature. So the expression of art in music, sculpture, architecture, and the like, are echoes of the Divine Voice, making His appeal to us through our sense of the beautiful.—Rev. Frederick M. Kirkus, D.D.



EXTERIOR

ST. PAUL'S CATHEDRAL, LOS ANGELES, CALIF.
[See THE LIVING CHURCH for November 29th.]



THE HIGH ALTAR

CORRESPONDENCE

All communications published under this head must be signed by the actual name of the writer. This rule will invariably be adhered to. The Editor is not responsible for the opinions expressed, but yet reserves the right to exercise discretion as to what shall be published.

CONDITIONS IN THE PHILIPPINES

To the Editor of *The Living Church*:

IN THE *Living Church Annual* for 1924, page 396, 1,947 Communicants are listed in the Missionary District of the Philippines. Of these 1,202 are under the pastoral care of Fr. Bartter and Dr. Staunton. Eliminating Fr. Bartter's, Dr. Staunton has listed 861, which is nearly one-half of the entire district. Under Dr. Staunton, too, are twelve of the twenty-three "parishes and missions" of the district. The Bishop states that Dr. Staunton has been receiving about one-quarter of the money sent into the district from 281 Fourth Avenue.

The statement in the first section of your editorial is (unintentionally, I am sure) misleading. I refer to the statement that Belgian missionary endeavor is concentrated in the Mountain Province, i. e., that Belgian Roman Catholicism has been directed practically exclusively to this point of the world's missionary field. On reading this I corroborated my opinion that the statement was incorrect by addressing a letter of enquiry to the Rt. Rev. Joseph F. Stillemans, pastor of St. Albert's Belgian Church in New York City (431 West 47th St.), who is also head of the Belgian Bureau in New York City. Mgr. Stillemans informs me in a letter dated November 24th, that the *Annals of the Propagation of the Faith* for the year 1922 states that there are about 60,000 Roman Catholic missionaries in the world, and that a recent statement of Cardinal Mercier claims about one-tenth of these, or about 6,000, for Belgium. Mgr. Stillemans says further: "The men working in the Philippine Islands are but a very small fraction of a well-known congregation, the Fathers of Scheut, who have about 700 men in China and Congo."

Trinity Church Rectory, HENRY S. WHITEHEAD,
Bridgeport, Conn.

CONDITIONS IN MEXICO

To the Editor of *The Living Church*:

THE RECENT letter of the Rev. Mr. Nash of Pachuca, Mexico, makes it sufficiently clear that the fears of the House of Bishops with regard to the consecration of a bishop for that country were groundless. Other bodies are going ahead with their work without molestation, and there is no reason why we should not do the same.

The situation is anomalous, indeed, and it is little wonder that those unfamiliar with the Latin type of political administration, to say nothing of Mexican history, should be at a loss to understand it. But the explanation is simple enough. As a matter of fact, laws restricting religious worship in Mexico are by no means a recent development. They have existed for half a century, at least, in one form or another. The writer well remembers that from 1906 to 1909 it was unlawful to wear any sort of clerical garb in the streets, or to read the burial service in a cemetery. Yet he and others violated the law freely, cheerfully, and without fear of molestation.

The explanation lies in the fact that the real purpose of these laws is to restrict the political activities of the Spanish clergy. Whether rightly or wrongly, these have been under suspicion of endeavoring to subvert the Mexican constitution.

It has become the fixed policy of the government, therefore, to nationalize the Church, in so far as its personnel is concerned, through laws calculated to restrain and drive out the Spanish clergy. But as the laws could not be made sufficiently specific without incurring reprisals from the Spanish government, it was necessary to formulate them in general terms. So that, while in letter they appear to restrict all religion, their real intent and spirit is to restrain those persons only who are disloyal to the Mexican constitution.

The laws recently enacted, which appear so drastic in form, are merely an expansion of the same policy, and do not, I am sure, imply hostility to religion as such, nor to foreigners in general. It is not likely that any bishop or priest of our Church would find them a serious impediment to the free exercise of his ministry; provided always that he keep free from politics, and encourage, as he ought, loyalty to the existing

government. An illogical situation this, no doubt; but it must be remembered that the Latin mind and the Anglo-Saxon mind look at things from different angles, and solve their problems in different ways.

Let a Bishop for Mexico be chosen, then, without delay; a wise man, for there are great problems to be solved; a strong man, for it is a diocese of 14,000,000 souls, with an area equal to all of the United States east of the Mississippi; a man who speaks the language, or who, at the very least, is capable of learning it; and above all, a proven man, for at this particular juncture in the history of our Mexican mission, we can ill afford to experiment.

LEFFERD M. A. HAUGHWOUT.

San Juan, Porto Rico, Dec. 1.

BELIEF AND CHARACTER

To the Editor of *The Living Church*:

TO ME IT seems curious how a writer, who is well rated as an author of fiction, can fail to see that a man's religious belief has much to do with his character or conduct.

To one whose work brings contact with all classes of society, the character and conduct of the Christian is in striking contrast to those who express contempt for Christianity or religion. To the writer who takes keen pleasure in philosophizing on the many things he observes, comes a calm conviction that agnostics, skeptics, and the like, even the atheists, are brought to a higher plane of character and conduct through living and dealing with those who "profess and call themselves Christians." It is so in spite of the attitude taken by those whose desire it is to reject anything that does not exactly fit into the limited sphere of existence that those individuals take great pains to wrap themselves in.

Christianity, to attain its goal, means unselfish devotion to God and mankind. What greater aim can anyone wish? To cast aside petty theories with respect to scientific knowledge contained in the Bible, and the like, which retards spiritual growth, lifts a film from eyes that will see in brighter colors, that the life of self-sacrificing love strengthens character, and governs conduct.

EDWIN A. GABEL.

rites and ceremonies

To the Editor of *The Living Church*:

THE DISCUSSION, which has been going on in your paper concerning rites and ceremonies, is interesting and instructive, no doubt, but to me rather confusing. In the ardor of controversy, some one has completely changed the whole idea of the Church, as I have always been taught to believe, and we are now to think of her as a bird. At least that is what it is coming to. We are informed of the doings of the naughty "right wing," and the flappings of the good "left wing," while someone else prefers to speak of them as "pinions." Perhaps, if we keep on, we will get to the "drum sticks," until finally we find ourselves arguing about the "parson's nose."

For my part, I prefer to think of the Church as the Mystical Body of Christ. I know the contention, that, as we are a part of the Western Church, we should conform to that side of it, but, to my way of thinking, it is far more important to bear in mind that we are a part of the Holy Catholic Church. Any student of history knows that, in the first centuries of the Church, while the substance, not only of the Faith but of rites and ceremonies as well, was kept entire, much latitude was allowed for methods of administration, so that it was the common thing to speak of the various rites in the various National Churches. Absolute conformity is a modern Roman idea, and is utterly impossible of success. There is a vast difference between the actual rites of the Church and extra-liturgical services; and the contention of the Anglican Church is, and always has been, that she has the right as a National Church to regulate the ceremonies of her rites, just as the Latin and Greek Churches do now. And, furthermore, she explicitly says in her Preface to the Book of Common Prayer, that "different forms and usages may, without offence, be allowed, providing

the substance of the Faith be kept entire." Nor has she, in her rites and ceremonies, laid down any rigid form, save only those which are necessary to the valid administration of sacraments, and the decent and orderly conduct of services.

Therefore, as priests of the Anglican Communion, I hold that we are bound, under the vows of our ordination, to administer the rites of the Holy Catholic Church as laid down in the Book of Common Prayer, adding, where no provision has been made, such private devotions as will not alter the rite or confuse the people, getting them where we may, either from other rites or from our own hearts. But to change the rite itself is to me an entirely different thing, and to import anything that does so change it, is to be guilty of breaking our vows to conform to the Doctrine, Discipline, and Worship of this Church.

I have no patience with the contention that, just because a thing is Roman, it is therefore right, and that, because we are a part of the Western Church, we ought to do it. As a Roman priest once said, "Why, when you copy us, do you copy the worst things we do?" He was alluding to the modern way they have of the priest sitting during the singing of the Creed and the Glorias.

As to vestments, the Prayer Book directs that we shall be "decently habited," and the decent habit is that which was in vogue when the rubric was written, viz., the eucharistic vestments for the Mass, the surplice for offices, and the cope and mitre for bishops, with the rochet underneath the cope, and, for sacraments, the added stole. And these vestments, with the exception of the surplice, which the Greek Church does not use, are, and have been from time immemorial, the vestments of the clergy of the Holy Catholic Church.

As to mumbling the Mass or speaking so low that the voice cannot be heard, I respectfully refer those who do this to St. Paul (I Cor. 14).

In view of the revision of the Prayer Book, which is now well under way, is it not unwise to stir up old controversies, especially as the General Convention has lately been, and we pray will continue to be very liberal in incorporating many ancient and beautiful prayers, collects, etc., in the new book?

HARRY HOWE BOGERT.

Burnt Hills, N. Y.

Advent, 1924.

THE PAPACY AND THE "WEST"

To the Editor of *The Living Church*:

MY OWN position includes: whole-hearted deprecation for Secession to Rome, "The Papal Claims," mere imitation of things Roman, much of Modern Roman development, the *Curia*, etc. My chief interest in the matters under debate is what I have elsewhere described as "bringing the Anglican Communion up to its proper norm of Catholicity." Wilfred Knox's *The Catholic Movement in the Church of England* precisely sets forth my personal position. I hold strongly that "paradise Anglicanism" (satisfaction with the current degree of progression) stands stupidly in the way of progress towards the norm. This was my expressed object in my answer to Mr. Kephart's original questions. I am sorry I have ruffled that good gentleman.

Fr. Maxted puts his contribution in such form as to be answerable, as well as with delightful courtesy. I proceed to take up the points raised:

1. There is an obvious distinction between the Papal Claims (Infallibility and the rest of it,) and the status of the Bishop of Rome as Patriarch of the West. The first I repudiate. The second is a fact. The term is in common use. It is used (*e. g.*) in the Prolegomena to the *Book of Pastoral Rule and Epistles* of Gregory the Great, in the Nicene and Post-Nicene Fathers, etc. Also in *Enc. Brit.*, 11th Ed., vol. xxii, p. 81, art. Pope: "Patriarch of the Western Church . . . this is strictly correct, but . . . these titles are seldom found in documents."

2. The Fathers of Chalcedon did not accord the Bishop of Rome this title. They did, however, call him "our most holy father," and "Archbishop of all the Churches." (4th Session, Labbe & Cossart, *Tom. iv.*) Suppose I had said that!

3. Eadmer (quoted) in vol. ii, Stephens & Hunt, *Hist. of Eng. Ch.*, pp. 108 *et seq.* chief source of the period, mentions that Anselm (1098) was in Rome on the occasion of his appeal to Urban II to be relieved of the Archbishopric of Canterbury, and that Urban, introducing him to the Roman nobility, used the phrase "*alterius orbis papa*" (Pope of another world). That this was a compliment, not more, will appear on examination of the word "pope." Further, Urban described him as "a miracle of virtue and learning and the champion of the Roman See" (italics mine). There can be no doubt but that Anselm acknowledged the Pope as his proper Patriarch,

nor that Urban accepted that jurisdiction. He expressed his horror at Anselm's willingness to "abandon Christ's sheep to be devoured by wolves," and disallowed his appeal.

4. Neither assignment on the part of the Fathers of Chalcedon, nor geography, determined the developed jurisdiction of patriarchates. The second Canon of Constantinople (381) forbids Archbishops and Metropolitans invading established jurisdictions, but expressly expects "barbarian" lands. (See Harnack's illuminating comments, *Miss. and Exp. of Christianity*, vol. 1, p. 469, text, and note 2.) This was against "invasions" on the part of patriarchates, already committed. Note that Russia, unmistakably "Eastern" in patriarchal allegiance, was not "assigned" to any Eastern patriarchate. Russia was, in 381, "barbarian" territory. So were North and South America, and the other places cited by Fr. Maxted—even undiscovered.

Distribution among patriarchates is the result of missionary enterprise. The West was most active, hence the vast territory owning the ecclesiastical sway of the Patriarch of the West. The relative inactivity of the East is the basis of such reproachful connotation as is contained in the phrase "the static East" not, primarily, its internal conservatism (liturgically, etc.).

5. A notable example of Western missionary activity was the evangelization of the British Isles. Whether the "Ancient British Church" was replaced by the Mission of St. Augustine, or absorbed by it, *Ecclesia Anglicana* is of Western origin. There was no serious question about that before the Reformation. I do not think there is any serious question today. St. Paul, and Joseph of Arimathea, as founders of *Ecclesia Anglicana* have few, if any, supporters today. Certainly every Archbishop of Canterbury received his *pallium* from the Patriarch of the West from Augustine to Reginald Pole. It is also beyond controversy that all but six (including Lanfranc) took the oath of allegiance to him.

6. I thank all concerned for not quoting the "Rule" of St. Vincent of Lerins at me! St. Vincent is very popular with another type of Anglican controversialist. I have often wondered why these did not peruse his *Commonitory*, especially chapters vii, and x, entitled respectively: "How heretics craftily cite obscure passages in ancient writers in support of their novelties," and "Why God permits eminent men to become authors of novelties." These old favorite writers who constantly refer to the Seven Ecumenical Councils and the Writings of the Fathers seem to me inconsistent. Otherwise they might include, for example, the vii Canon of the second Council of Nicea: ". . . If any bishop is found from this time forward consecrating a temple without holy relics, he shall be deposed, as a transgressor of the ecclesiastical traditions."

There is a "Modern Roman" smack about relics which would undoubtedly offend Fr. Fish, who does, as he says, give Benediction, and frequently. From what Anglican formulary, I wonder, does he derive his right to do so!

Brevity constrains me to omit several other interesting quotations, among which are: the canonical conciliar anathema against a deaconess who marries and her husband, and the canonical prohibition against making a deaconess until she have attained the age of forty years; the canon forbidding all clergy to engage in business; and that which, under penalty of degradation, forbids clergy "intermeddling" with churches formerly under their pastoral charge!

But on the whole I think our Catholic consciousness is infinitely more important than quotations, and I would that I were the less environed with a fear of something called "Rome," a fear which argues, to me, a certain doubt of the validity of our own Catholic position. Of that I have never expressed, nor indeed had, any doubt whatever.

Let us end pleasantly. A few days ago one of our clergy said in my hearing that the "Kiss of Peace" (in the Mass) was "Modern Italian." He did not know, until told, that Justin Martyr lists it as one of the essentials of the Eucharist—in 152 A.D! Today a letter comes from another clergyman, who says a Sacrament is "of the nature of an oath," and therefore: "how can you reserve an oath?"

Are we a "learned clergy," I wonder? Or is this only what has been called "the Anglican Mind"? I wish more of our clergy could see what is being done liturgically by Catholics in England.

Trinity Rectory,
Bridgeport, Conn., Nov. 29.

HENRY S. WHITEHEAD.

[The discussion of this subject is now at an end.—EDITOR L. C.]

THE GREAT WORK of Christ was reconciliation. The great work of the Christian is to reconcile men to God through Christ.—*John Timothy Stone.*

LITERARY

MORALS AND MANNERS

FREEDOM AND CHRISTIAN CONDUCT. By John A. W. Haas, President of Mühlenberg College. New York: The Macmillan Co. \$2.25.

Another book on ethics! Yes, but a different one. This book is by the president of a Church college, who is bold enough to challenge that teaching of ethics in higher institutions of learning which scrupulously avoids Christianity. "No sane reason exists," he says, "why the ethics of Christianity should be neglected in any fair modern treatment." Without the Christian faith, Dr. Haas believes, there is no solution to the ethical problem, for ethics is "the science of character and conduct; whose end is the *freedom* of love through personality" (page 200). "Christ did not merely save the personality of the individual from social bondage, but He also gave content to personality through His own life and teaching. He was the incarnate ideal bringing God, the highest good, into concrete and actual human life. . . . The way to liberty in His life was the way of obedience. His sacrifice became a power for the ethical life, because He showed men that the content of goodness was freedom in God and in God's ways" (page 197). "Where God as supremely moral is denied, or where the future life is made uncertain, there both the individual and society have lost the necessary foundation for faith in the good and in the permanence and supremacy of a moral world order" (page 25). President Haas expects his book to be used as a text in Church colleges, but every priest will want to have a copy on his shelves and—is it too much to hope?—it may even find its way into secular class rooms.

H. H. H.

THE SOWER: SOME SUGGESTIONS ON THE MODERN APPLICATION OF A GREAT PARABLE. By the Rev. H. Ayde Prichard, M.A. (Oxon), rector of St. Mark's Church, Mt. Kisco, N. Y. New York: E. P. Dutton & Co.

The author does well, in centering his teaching about the Parable of the Sower, to hark back to our Lord's own method of teaching. From Trench to Maturin we have had ever fresh re-interpretations of the great parable, and the author's characteristic and helpful addresses are not unworthy members of this tradition. The simplicity of the Gospel parable causes some of us to miss its profundity and far-reaching application. The author has found the ramifications of many essential teachings of Christianity growing out of the consideration of one parable of Christ. It is refreshing to read a volume of addresses which so repeatedly brings home the message of the text to the circumstances of every-day life. It is a true translation, both as to method and content, of our Lord's parabolic teaching. For example, chapter four, *The Sowing*, deals with the progressive revelation of God's will to man; condescension; with superstition; reason and religion, mysticism, sacramentalism; and the like. It is in this chapter that the author brings out an important distinction: "The sacramental point of view is that which sees in concrete form the expression of the underlying spirit. To call Wordsworth a mystic on the strength of his lines,

'To me the meanest flower that grows can give
Thoughts that do often lie too deep for tears,'

is to confuse the genius of mysticism and sacramentalism. It is a sacramental act to be touched with visions of the beyond by the sight or sound or presence of the present order. It would have been pure mysticism had Wordsworth been prompted to thoughts too deep for tears by his own unaided consciousness of the wonder of the fact of God, without the assistance or suggestion of any of God's handiwork, however beautiful or appealing that handiwork might be. Sacramentalism, as we understand it, is a stage on the road to Mysticism" (pages 64-65). One might, even on the basis of this small excerpt, feel that the author tends to depress sacramentalism and, in general, to emphasize the value of the cultivation of the presence of God within us, over against the need for that unifying bond between creature and Creator, the sacramental presence, which testifies strongly to the God who is beyond and above us. These chapters are the result of a true spiritual insight and a real spiritual experience. In calling attention to what might be, from the viewpoint of a sense

of due proportion, an over-emphasis on the immanent, the reviewer would in no way seek to detract from the beauty and reality of this excellent volume.

DEVOTIONAL

NOTES ON THE HOLY EUCHARIST: FOR THE USE OF LAYMEN. By Alfred T. Fryer, A.K.C. London: The Faith Press, Ltd. 20 cts.

The author of this useful little booklet states in his preface that "these notes have been put together from many sources in the hope that laymen, who have not much time for study, may be assisted to know something of the meaning of Prayer Book Revision." The fifty-six pages that follow are packed full of instructive historical data regarding the development of the ritual and ceremonial of the Liturgy. The author often refers the reader to learned liturgical discussions and papers as sources for his statements, and has apparently devoted much time to liturgical study. Although the book is said to be "for the use of laymen," we believe that most priests (at least in this country) would find much interesting and unfamiliar material within its covers. Perhaps liturgical science is more popular in England than it is in America. We warmly commend this booklet.

G. M. W.

THE ALTAR OF GOD. London: Society of SS. Peter & Paul, Ltd. 60 cts.

This is a simple devotional book for children. "This book is not intended for little children, but for the eager boys and girls everywhere, who are asking 'What mean ye by this Service?'"—so writes the compiler in a note. The book is divided into two parts: the first part, *The Service*, containing the fixed part of the Mass, printed on the right hand page, while the left hand page contains explanations, private devotions, etc. The second part of the little book contains a form of Preparation for Holy Communion, as well as a form of Thanksgiving for use after Reception. Some charming bits of hymns and verse are included, among which we are glad to see John Oxenham's, *Where are You Going, Great-Heart?* The Order of the Mass is, of course, that of the English Book of Common Prayer, which makes the book of less value for use in the American Church.

G. M. W.

HOLIDAY BOOKS

PEPIN: A TALE OF TWELFTH NIGHT. By Evaleen Stein. Boston: L. C. Page & Co. \$1.50.

Miss Stein has chosen an old French legend of the coming again to earth, at Twelfth Night, of the Three Kings who sought out Christ at the time of His nativity, and has used it as the central theme of this tale. The language is simple, direct, and beautiful, and the story exciting enough to hold the reader's interest to the end. The book, unlike so many of the holiday ones, is of permanent value, and worthy a place in the child's library.

CHATTERBOX. For 1925. Boston: L. C. Page & Co.

The holiday season would not be complete without a fresh volume of this favorite children's annual. It should be remembered that the contents are new each year and that no old or rehearsed material is used. One finds besides the short miscellaneous articles, several long stories and an instructive series on *Gardens of Delight*. The illustrations on the whole are good, but modern type would greatly improve the appearance of the book.

THE ALASKAN CHURCHMAN'S CALENDAR

THE ALASKAN CHURCHMAN'S CALENDAR, bringing its annual pictures of missionary life in far-away Alaska, is at hand promptly, as usual, and affords an admirable stimulant to Churchmen interested, as all are supposed to be, in our missionary work. The *Calendar* is printed with a month to a page and a missionary illustration on each, and may be obtained at 50 cts., postpaid, by addressing Alaskan Churchman's Calendar, Box 6, Haverford, Pa.

Church Kalendar



DECEMBER

- 14. Third Sunday in Advent.
- 21. Fourth Sunday in Advent.
- 22. St. Thomas, Apostle.
- 25. Christmas Day.
- 26. St. Stephen, Martyr.
- 27. St. John, Evang.
- 28. First Sunday After Christmas. Holy Innocents.
- 31. Wednesday.

APPOINTMENTS ACCEPTED

BATTY, Rev. E. J., rector of Trinity Church, Natchitoches, La., to be rector of St. Mark's Church, LaGrange, Ga., with St. Paul's Church, Manchester, and Mt. Zion Church, Talbotton.

COX, Rev. HARVEY A., of St. Stephen's Church, Red Springs, N. C.; to be rector of Grace Church, Newport News, Va., with St. Andrew's Church, Milton Village, January 1st.

GRIFFITH, Rev. EDWARD, of the University of Cambridge, England; to be rector of Christ Church, Hudson, Ohio.

KENYON, Rev. ARTHUR L., rector of St. Paul's Church, Suffolk, Va.; to be rector of the Church of the Nativity, Price Hill, Cincinnati, Ohio, with St. James' Mission, Westwood.

MALLETT, Rev. JAMES R., rector of St. John's Church, Wilmington, N. C.; to be senior curate at Trinity Cathedral, Cleveland, Ohio.

MCCABE, Rev. FRANCIS, of St. Luke's Church, Coeur D'Alene, Idaho; to Trinity Church, Alliance, Ohio, with St. Matthew's Church, Sebring.

NEW ADDRESSES

JUHAN, Rt. Rev. FRANK A., Bishop of Florida; from Greenville, S. C., to Bishop's House, Riverside Ave., Jacksonville, Fla.

HORTON, Rev. THOMAS; No. 230 Fourth Avenue, Clinton, Iowa.

CHANGE OF STATION

PARKER, Rev. ALBERT R., Chaplain, U. S. N.; from the U. S. S. *Texas* to Submarine Base, New London, Conn.

ORDINATIONS

DEACONS

COLORADO—On Friday, November 23, 1924, in St. John's Cathedral, Denver, ALLEN MOORE was ordained to the diaconate by the Rt. Rev. Fred Ingley, S.T.D., Bishop Coadjutor of the Diocese. The candidate was presented by the Rev. J. A. McNulty, and the sermon was preached by the Rt. Rev. Irving P. Johnson, D.D., Bishop of the Diocese.

The Rev. Mr. Moore will continue in charge of St. Philip's Church, Sedalia, and Christ Church, Castle Rock.

MAINE—The Rt. Rev. Benjamin Brewster, D.D., Bishop of the Diocese, ordained CHARLES HOSEA TEMPLE to the diaconate in St. Luke's Cathedral, Portland, on Advent Sunday, November 30, 1924. The candidate was presented by the Rev. Canon R. L. Sloggett, of Saco. The Bishop preached the sermon, and was assisted in the service by Dean Laine, Canon Hemenway, and the Rev. Lauriston Castleman of the Cathedral.

The Rev. Mr. Temple served for fifteen years in the Universalist ministry, having graduated at Tufts College and Crane Theological Seminary. For the last three years he has been sub-master and head of the English Department in the High School at Biddeford, Maine, and will continue in this position during his diaconate, also assisting Canon Sloggett at Trinity Church, Saco.

PRIEST

PITTSBURGH, PA.—On St. Andrew's Day, December 1, 1924, the Rev. EARL R. HART was advanced to the priesthood by the Rt. Rev. Alexander Mann, D.D., Bishop of the Diocese, in the Church of the Atonement, Carnegie. The candidate was presented by the Rev. Homer A. Flint, Ph.D., Secretary of the Diocese, and the sermon was preached by the Rev. Thomas B. Barlow, rector of the Church of the Messiah, Pittsburgh. The Rev. Messrs. E. J. Harry, J. Reginald Moody, and Gomer D. Griffiths, also took part in the service.

The Rev. Mr. Hart will remain at the Church of the Atonement as rector.

DIED

FIFIELD—Died, at Waterloo, Iowa, November 29, 1924, NELLIE B., the dearly beloved wife of Harry E. FIFIELD. The funeral service was at St. Mark's Church, Waterloo, Monday, December 1st, the former rector, the Rev. Thomas Horton, officiating.

"Grant her perpetual light, O Lord."

PORTER—Died, at Wellesley, Mass., Sunday, November 30, 1924, HARRIET PIERSON, widow of General Fitz-John PORTER, and mother of Mrs. Walton Hall Doggett, in her eighty-eighth year. The funeral service was at the Cathedral Church of St. Paul, Boston, Wednesday, December 3d, at 2 p.m. The interment was at Greenwood Cemetery, Brooklyn, N. Y.

SIMONDS—Died, at Victoria, British Columbia, November 23, 1924, in the thirty-third year of her age, ANNA ALLISON, beloved and only daughter of the Rev. James SIMONDS, of Berkeley, Calif. A Requiem was said at St. Barnabas' Church, and the burial was at Ross Bay Cemetery, Victoria.

"May she rest in peace."

MEMORIAL

Rev. Thomas A. Haughton-Burke

ON MONDAY, October 20, 1924, the call home came to one of God's most devoted and loyal priests. The passing of the Rev. THOMAS A. HAUGHTON-BURKE has brought a profound sorrow to all who knew him. He was born in Liverpool, England, May 29, 1870, the son of John Burke and Elizabeth Haughton. He received his scholastic work in England and came to this country in 1889; entered the General Theological Seminary in 1899, and was graduated in 1902, being ordered deacon and ordained priest the same year by the late Bishop Tuttle. In September, 1897, he was married to Mrs. Virginia Blecker Knox, of New York City, at Trinity Church by the Rev. Dr. Geer. After his ordination he held rectorships in Moberly, Mo., Tarrytown, N. Y., Rockville, Md., and Scotch Plains, N. J. For eight years before his death he was chaplain at Queens City Prison, Long Island City, laboring lovingly and without thought of himself for the unfortunates with whom he came in contact. His work as priest in the parishes which he served has meant much to each place both spiritually and materially. Improvements costing many thousands of dollars have been made by him. Above all he stood as a faithful and loyal witness to the full Catholic faith. In this he never wavered. After a brave and valiant fight to regain his health he was called to rest by his Chief Bishop and was buried from the Cathedral of St. John the Divine, New York, on Thursday, October 23, 1924. The requiem Mass was said by the Rev. George T. Gruman, rector of All Saints' Church, Scotch Plains, N. J., and the burial office read by the Rev. Dr. Geer and Canon Nelson of the Cathedral. May he rest in peace and may light perpetual shine upon him. Amen.

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No single advertisement inserted in this department for less than \$1.00.

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Address all copy plainly written on a separate sheet to Advertising Department, THE LIVING CHURCH, Milwaukee, Wis.

In discontinuing, changing, or renewing advertising in the classified section always state under what heading and key number the old advertisement appears.

POSITIONS OFFERED

MISCELLANEOUS

WANTED: HOUSEMOTHER FOR BOYS' school, located in the country. DONALDSON SCHOOL, Ilchester, Md.

WANTED: ORGANIST AND CHOIR-master, competent and ambitious, of ability rather than experience, for Parish in Eastern city. Give qualifications and references. Address L. L. H-310, care of THE LIVING CHURCH, Milwaukee, Wis.

WANTED: TWO MEN, UNMARRIED, ONE as teacher of High School Mathematics, the other for grammar school work. For particulars address Headmaster, SAINT ANDREW'S SCHOOL, St. Andrew's, Tenn.

POSITION WANTED

CLERICAL

A CLERGYMAN WITH EXPERIENCE desires a change from present charge. Will furnish best of references. Address S-305, care of THE LIVING CHURCH, Milwaukee, Wis.

PRIEST, MARRIED. COLLEGE AND GENERAL Seminary training, desires parish. Address PRESBYTER-309, care of THE LIVING CHURCH, Milwaukee, Wis.

SUCCESSFUL RECTOR OF MIDDLE WEST city parish; age 38; married; good preacher and organizer; successful in Young People's Work; sanely and helpfully interested in Christian Healing, would like to get in touch with some Bishop or Vestry. Minimum salary \$2,700 and house. Good CHURCHMAN-307, care of LIVING CHURCH Milwaukee, Wis.

MISCELLANEOUS

A GENTLEWOMAN OF CULTURE AND REFINEMENT, having had experience as priest's housekeeper, also charge of girls' home—both in the United States and in the Mission Field, seeks employment either as priest's housekeeper, or as companion, or in any capacity in which she can be of service. Middle-aged. Modest salary accepted for light agreeable work. Excellent references. Now in the vicinity of New York. Address J. W-299, care LIVING CHURCH, Milwaukee, Wis.

ORGANIST AND CHOIRMASTER OF RECOGNIZED ability, desires new appointment. Best references, present and all previous locations. Address G-308, care of THE LIVING CHURCH, Milwaukee, Wis.

ORGANIST AND CHOIRMASTER, Churchman, with academic training. Experience and fine references. Accustomed to large organs and choirs. No live city too small to attract this hustler. Canada or United States. Address CANTUS-309, care of THE LIVING CHURCH, Milwaukee, Wis.

PARISH WORKER DESIRES CHANGE nearer city. Work in Southeast preferred. Experience in social service and children's work. Good organizer. References exchanged. Address W-311, care of THE LIVING CHURCH, Milwaukee, Wis.

WANTED—POSITION AS ASSISTANT Matron in school or institution, or as parish worker in Catholic parish; long experience. Can teach basketry, embroidery, folk-dancing. Address H-304, care LIVING CHURCH, Milwaukee, Wis.

VESTMENTS

CHURCH EMBROIDERIES, ALTAR hangings, Vestments, Altar Linens, Surplices, etc. Only the best materials used. Prices moderate. Catalogue on application. THE SISTERS OF ST. JOHN THE DIVINE, 28 Major Street, Toronto, Canada.

SURPLICE LINEN; 1,800 now in stock. I can once more offer at \$1.25 per yard the same splendid quality so much liked in former years. MARY FAWCETT, 115 Franklin St., New York City.

THE CATHEDRAL STUDIO AND SISTERS of the Church (of London, England). All Church embroideries and materials. Stoles with crosses from \$7.50; burse and veil from \$15 up. Surplices, exquisite Altar Linens. Church Vestments imported free of duty. Miss L. V. MACKRILL, 11 W. Kirke St., Chevy Chase, Washington, D. C. Tel. Cleveland 52.

PARISH AND CHURCH

ALTAR AND PROCESSIONAL CROSSES. Alms Basins, Vases, Candlesticks, etc., solid brass, hand finished and richly chased, from 20% to 40% less than elsewhere. Address REV. WALTER E. BENTLEY, Port Washington, L. I., N. Y.

ORGAN—IF YOU DESIRE ORGAN FOR church, school, or home, write to HINNERS ORGAN COMPANY, Pekin, Illinois, who build pipe organs and reed organs of highest grade and sell direct from factory saving you agent's profits.

PIPE ORGANS—IF THE PURCHASE of an organ is contemplated, address HENRY PILCHER'S SONS, Louisville, Kentucky, who manufacture the highest grade at reasonable prices. Particular attention given to designing Organs proposed for Memorials.

UNLEAVENED BREAD AND INCENSE

ALTAR BREAD AND INCENSE MADE AT Saint Margaret's Convent, 17 Louisburg Square, Boston, Mass. Price list on application. Address SISTERS IN CHARGE ALTAR BREAD.

CONVENT OF THE HOLY NATIVITY, Fond du Lac, Wis. Altar Bread mailed to all parts of the United States. Price list on application.

PRIESTS' HOSTS—PEOPLE'S PLAIN AND stamped wafers (round). St. EDMUND'S GUILD, 179 Lee Street, Milwaukee, Wis.

ST. MARY'S CONVENT, PEEKSKILL, NEW York. Altar Bread. Samples and prices on application.

CONSULTANT IN RELIGIOUS EDUCATION

GETTING GOOD RESULTS IN YOUR CHURCH SCHOOL?

If net, why not?
Do others get them, under similar conditions?
If so, how?
You may profit by suggestions.
Experience counts in solving educational problems.

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Box 25, Summit, N. J.
CONSULTANT IN RELIGIOUS EDUCATION

CATHOLIC PUBLICATION

THE CATHOLIC CHURCHMAN, A twenty-page, monthly magazine for laymen. In each issue: two articles, a sermon, an instruction, and these features: St. Joseph's League for Children, The Catholic Afraid, Sacristy Talks and Question Box, League of The Blessed Virgin, Blessed Sacrament Novena, Travellers' Guide to Mass; Correspondence and editorials. \$1 per year. Address THE CATHOLIC CHURCHMAN, 1 East 29th St., New York City.

MANUAL OF PRAYERS FOR FAMILY DEVOTIONS

A new epoch in the Family Prayer Movement. The fourth edition of the Manual revised and improved.

The arrangement of prayers is on an original plan, simple for the beginner in Family Devotions, yet with means for enrichment.

A pocket on the inside cover contains authorized Church Calendar of Daily Bible Readings. Price 25 cents; 4 copies, \$1.

BROTHERHOOD OF ST. ANDREW
202 South 19th Street, Philadelphia.

CHRISTMAS SUGGESTIONS

CHRISTMAS GIFT SUGGESTIONS FOR your rector. COLLARS, all sizes and widths, \$2.25 per doz.—RABATS, for single or double collars, Serge, \$2.00; Silk, \$2.50.—GIRDLES for cassocks (with knots or tassels) Black Mohair, \$4.50; Silk, \$4.25 each. (4½ yds. long).—VESTMENT BAGS, Leatherette, \$6.50; Leather, \$15.00; Genuine Seal Leather, \$27.50. CENTRAL SUPPLY CO., Wheaton, Ill.

CHRISTMAS CRIB SETS, 6½ in., kneeling, \$5.00 per group; 10½ in., \$10.00 per group; 2 ft., kneeling, \$50.00 per group. Designed and executed by ROBERT ROBBINS, 5 Grove Court (10½ Grove Street), New York, N. Y. Telephone Spring 4677.

CHRISTMAS CARDS

CHRISTMAS CARDS. FOUR BEAUTIFUL designs by eminent artist. Devotional, inspiring, \$1.00 per 50, postage free and duty extra. Write for free specimens. W. GLASBY, 12 Edwardes Square, London, W. England.

FLORENTINE CHRISTMAS CARDS. Assortment of 15 colored Christmas Cards \$1. Samples on request. M. ZARA, Germantown, Pa.

SISTERS OF THE HOLY NATIVITY

HOUSE OF RETREAT AND REST, BAY Shore, Long Island, N. Y. References required.

HEALTH RESORT

ST. ANDREW'S CONVALESCENT HOSPITAL, 237 E. 17th St., New York City. Sisters of St. John Baptist. For women recovering from acute illness or for rest. Private Rooms, \$10-\$20—Age limit 60.

BOARD WANTED

WANTED BOARD IN MIAMI, FOR LADY, for January and February, in large boarding house or small hotel; room and private bath required. Address S-306, care LIVING CHURCH, Milwaukee, Wis.

BOARDING

Atlantic City

SOUTHLAND, 111 SOUTH BOSTON AVE., lovely ocean view. Bright rooms, table unique. Managed by SOUTHERN CHURCH WOMEN.

Los Angeles

VINE VILLA: "THE HOUSE BY THE SIDE OF THE ROAD." Attractive rooms with excellent meals in exclusive Los Angeles Home. Near Hotel Ambassador. Address VINE VILLA, 684 S. New Hampshire Ave., Los Angeles, Calif. Prices \$25.00 to \$35.00 per week.

New York

HOLY CROSS HOUSE, 300 EAST FOURTH Street, New York. A permanent boarding house for working girls under care of Sisters of St. John Baptist. Attractive sitting room, gymnasium, roof garden. Terms \$6 per week including meals. Apply to the SISTER IN CHARGE.

CHURCH SERVICES

Cathedral of St. John the Divine, New York City

Amsterdam Ave. and 111th Street
Sunday Services: 8, 10, and 11 A.M.; 4 P.M.
Daily Services: 7:30 and 10:00 A.M.; 5 P.M.
(Choral except Mondays and Saturdays)

Church of the Incarnation, New York

Madison Avenue, and 35th Street
Rev. H. PERCY SILVER, S.T.D., Rector
Sundays: 8, 10, 11 A.M.; 4 P.M.
Noonday Services Daily 12:20.

St. Agnes' Church, Washington, D. C.

46 Q Street, N. W.
Sundays: 7:00 A.M., Mass for Communions
" 11:00 A.M., Sung Mass and Sermon
" 8:00 P.M., Choral Evensong.
Daily Mass at 7:00 A.M. and Thursday at 9:30.
Friday, Evensong and Intercessions at 8:00.

Gethsemane Church, Minneapolis, Minn.

4th Ave. So., at 9th Street
Rev. DON FRANK FENN, B.D., Rector
Sundays: 8:00 and 11:00 A.M.; 7:45 P.M.
Wednesdays, Thursdays, and Holy Days

INFORMATION BUREAU



While many articles of merchandise are still scarce and high in price, this department will be glad to serve our subscribers and readers in connection with any contemplated purchase of goods not obtainable in their own neighborhood.

We will be glad to locate musical instruments, typewriters, stereopticons, building materials, Church and Church school supplies, equipment, etc., new or used. Dry Goods, or any classes of merchandise can also be secured by samples or illustrations through this Bureau.

In writing this department kindly enclose stamp for reply. Address *Information Bureau*, THE LIVING CHURCH, 1801 Fond du Lac Ave., Milwaukee, Wis.

BOOKS RECEIVED

[All books noted in this column may be obtained of the Morehouse Publishing Co., Milwaukee, Wis.]

George H. Doran Co. 244 Madison Ave., New York, N. Y.

The Old Testament. A New Translation by James Moffatt, D.D., D.Litt., M.A. (Oxon.). Vol. I. Price \$2.50 net.

The Hardest Part. By the Rev. G. A. Studert Kennedy, M.A., M.C. ("Woodbine Willie"), author of *Rough Rhymes of a Padre*. Price \$1.50 net.

The Macmillan Co. 64-66 Fifth Ave., New York, N. Y.

Amendments in the Text of the Psalter. Prepared by the Committee on the Psalter Text of the Prayer Book Commission. Approved by the Convention of 1922. Presented for Ratification to the Convention of 1925. Price \$1.

David McKay Co. Washington Square, Philadelphia, Pa.

Ann of Seacrest High. By Isabel Hornibrook, author of *Girls of the Morning Glory Camp Fire*; *Penrose Lorry, Camp Fire Girl*; *A Scout of Today*, etc.

Fleming H. Revell Co. 158 Fifth Ave., New York, N. Y.

Roman Christianity in Latin America. By Webster E. Browning, Ph.D., Litt.D., educational secretary of the Committee on Cooperation in Latin America. Price \$1 net.

Thomas Seltzer. New York, N. Y.

England's Labour Rulers. By Iconoclast.

University of North Carolina Press. Chapel Hill, N. C.

Roads to Social Peace. By Edward Alsworth Ross.

PAPER-COVERED BOOKS

Columbia University. New York.

Longmans, Green & Co. 55 Fifth Ave., New York, N. Y. Sales Agents.

Farmers and Workers in American Politics. By Stuart A. Rice.

Hazell, Watson & Viney, Ltd. 52 Long Acre, W. C. 2, London, England.

The Comitadi Question in Southern Serbia. By R. A. Reiss, D.Sc., late professor at the University of Lausanne (Switzerland), war correspondent of the *Gazette de Lausanne* on the Salonica Front.

BULLETINS

Hobart College. Geneva, N. Y.

Hobart College Catalogue, 1924-1925. Vol. XXIII. November, 1924. No. 2.

PAMPHLETS

The Society of SS. Peter & Paul, Ltd. Westminster House, Great Smith St., S. W. 1, London, England.

The Seven Sacraments. Considered as an Act of Devotion. C. A. Clementson.

The Anglo-Catholic Pilgrimage. A Diary of the Great Adventure. By Sidney Dark.

CALENDARS

The Alaskan Churchman. Box 6, Haverford, Pa.

The Alaskan Calendar. 1925. Price 50 cts.

PENNY GOSPELS

DEAN GRESHAM, of Grace Cathedral, San Francisco, made good use during the last Lent of the penny Gospels issued by the American Bible Society. He had printed on the outer cover of the booklets the statement, "Text of Quiet Talks on the Sermon on the Mount at the four o'clock vesper service by the Dean," and handed them to members of the congregation at the door, as well as sent them to others by mail. About a thousand were so used. The Dean said that he has reason to believe that much good was done in this way.

The English Church Assembly Undertakes Important Business

The Appointment of Bishops—An Evangelistic Mission—Memorial to Bishop Weston

The Living Church News Bureau
London, Nov. 21, 1924

THE AUTUMN SESSION OF THE CHURCH Assembly was opened on Monday last at the Church House, Westminster, the Archbishop of Canterbury presiding. The Assembly was confronted, as usual, with a heavy agenda, particulars of which I outlined in my last letter. The Archbishop reported that the Royal Assent had been given to the following measures: Benefices Act (1898) Amendment; Union of Benefices; Ecclesiastical Dilapidations; Diocese of Southwell (Division); Bishopric of Blackburn; and Diocese of Winchester (Division). The Russian Archbishop Anastasy of Bessarabia, who arrived in London last week, was present during the opening proceedings, and appeared to be greatly interested.

The business transacted, as far as it has gone this week, was of great practical importance, particularly that relating to the report of the Commission on the Property and Revenues of the Church. Three Commissions are now to be appointed to investigate the revenues of Cathedrals and other caputular bodies, to give effect to the recommendations of the Report as to the reconstruction of the Ecclesiastical Commission and Queen Anne's Bounty, and to prepare a measure to divert part of the income of rich benefices for other purposes. Under these three heads come no inconsiderable part of the property and revenues of the Church, and by a careful readjustment a great step in financial reform may be accomplished.

Discussion of the much-debated Bishopric of Shrewsbury measure sprang up again in a heated form on the question whether inquiry should be through the new Sees Committee or an appointed Committee. Protest was made against the Assembly having an eye on Parliament, and the view which it is likely to take. An appointed committee was eventually agreed to, on the motion of the Archbishop of York.

The City Churches Measure was fully discussed. This measure, as you are already aware, is for the purpose of facilitating the union of benefices and the disposal of churches and other ecclesiastical property within the City of London and the metropolis generally. The amendments to the original proposal were slight in character, and had been introduced in order to meet as completely as possible suggestions made by critics. As Lord Hugh Cecil (who moved the consideration of the revised measure) pointed out, there were now so many safeguards that so far from there being any danger that archaeological and artistic opinion should not have a hearing, it was doubtful whether it would not be more difficult than before to remove any churches. Finally, and much to the delight of the Bishop of London, the motion for general approval was carried by a very large majority, there being only two or three dissentients.

The Clergy Pensions measure was

also, after an animated discussion, passed for general approval.

The Bishop of London then tried to lift the mind of the Assembly from domestic politics to the question of overseas migration. The debate did not, however, reach a high level, and the Archbishop of Canterbury, whose zeal for and vast knowledge of the Church overseas is unrivalled, seemed disappointed with the Assembly's response.

THE APPOINTMENT OF BISHOPS

It is obvious that the decision of the E. C. U. to consider the legal aspect of the possibilities of reform in the matter of the appointment of bishops, is not altogether unconnected with the recent appointment of Dr. Barnes to the see of Birmingham. The question will be fully gone into at their first ordinary meeting of the session, to be held on December 17th. The matter is the more urgent in view of the contemplated creation of new sees, in which, as in the case of Birmingham, there will be no such safeguard as is provided in the older sees by the fact of the existence of the Cathedral Chapter.

Meanwhile, a provincial branch of the E. C. U. has made the following suggestions: (a) That the Church Assembly should be asked to pass a measure to set up large representative chapters to whom the *congé d'élire* may be sent, large enough and strong enough to be able to sift the qualifications of the State's nominee, and, if necessary, refuse to elect him. (b) That since the communicants of a parish now have a voice in the appointment of a new vicar (both in objecting to the patron's nominee and in suggesting the sort of vicar needed), it is only right that the clergy of a diocese, or any portion of them, should have an effective voice in the appointment of their chief pastor.

Election of bishops in the Welsh Church is, of course, a different matter since its disestablishment. It will be interesting to see on whom the choice will fall in filling the vacancy caused by the resignation of the Bishop of Bangor. Bangor is the most Welsh-speaking of all the Welsh dioceses, and obviously its bishop should be thoroughly conversant with the Welsh language. It is to be hoped that a Catholic will be appointed. Ecclesiastically the Diocese of Bangor has had a curious record. In the earliest days of the Catholic revival it seemed to be going well; the surplice in the pulpit replaced the black gown, and cross and candlesticks appeared on the altars. But after this, partly because of the pressure from above, partly because the thoughts of the clergy and laity were absorbed in the disestablishment controversy, progress slackened. An energetic bishop could arouse the diocese once more, for there is undoubtedly sound Churchmanship in Bangor.

AN EVANGELISTIC MISSION

An evangelistic Mission, which aims at "touching the heart of London," was begun by "Gipsy Smith" at the Albert Hall this week. Whatever one may think of his methods, there is no gainsaying the fact that this preacher exercises a spell over his hearers, and he attracted a crowd of at least five thousand at his

opening service. His solemn notes are duly stressed, but joy, laughter, and song are the distinguishing marks of the gospel which he preaches. There were lots of outsiders, he declared, who were better than those inside the churches. "I found that out in the mud and blood of France when I lived with those boys," he said. "They made no pretence of religion, but they put me to shame many a time by their beautiful lives and spirit." He appealed to Church members to lead better lives. Cheering greeted a reference to Sunday observance when he expressed the conviction that "If England is to hold her own she must tighten her grip on the Lord's Day."

On a smaller scale, a midday meeting, attracting at least 1,500, was addressed by Gipsy Smith in the Westminster Central Hall on Monday. He hit out straight from the shoulder. "Some of you need conversion, if you live as you look," was a shrewd remark that aroused his audience to laughter.

Reports from all parts of the country speak of the success of the broadcasting of Gipsy Smith's Sunday service. At Tooting Central Hall, 1,400 people, by means of loud-speakers, joined in the Albert Hall service. When the hymns were sung they sang too, and they rose to their feet when the benediction was pronounced.

The mission will be continued until next Wednesday, November 26th, and in December, January, and February further meetings are arranged for districts in Greater London.

MEMORIAL TO BISHOP WESTON

Bishop Gore is taking a prominent part in the scheme for promoting a memorial to the late Bishop of Zanzibar, and, with the Committee of the Universities Mission to Central Africa, is very carefully considering what form this memorial should take. Dr. Gore writes:

"The division of the Zanzibar diocese was an object very near to Bishop Weston's heart. (There can be, I fear, no doubt that the long tramps constantly imposed upon him by the present extent of the diocese materially hastened his death.) But such division cannot be fixed upon as his memorial without consideration and consultation. May I make an appeal to all his friends to give us the necessary time for consultation? But meanwhile those who are willing to anticipate our decision should send their contributions to me, the president of the U. M. C. A., or to the treasurers, at 9, Dartmouth Street, Westminster, as soon as they will."

DEATH OF REV. STEWART HEADLAM

The Rev. Stewart Headlam, who died at St. Margaret's-on-Thames on Tuesday evening, was a prominent figure in Church circles some thirty years ago. It was at St. Matthew's, Bethnal Green, that he, a curate, braved the anger of the then Bishop of London, Dr. Jackson, by giving a lecture on theaters and music halls, in which he advocated the growth of good relations between the Church and stage. Bishop Jackson wrote to Mr. Headlam in 1877 that he "feared he had done wrong in ordaining him," and Mr. Headlam had to leave his curacy. Ten years later another Bishop of London (Dr. Temple) refused to grant Mr. Headlam a license to officiate anywhere in his diocese, on the ground that he had encouraged young men and women to go to theaters and witness ballets.

Mr. Headlam founded in 1879 the

Church and Stage Guild, which lasted until 1900, when it was dissolved for the ostensible reason that its work in dissipating the prejudices of Churchmen against the stage had been largely done. He was also the founder of the Guild of St. Matthew, which sought to remove the prejudices of Freethinkers against Christianity. Although he called himself a "Christian Socialist," he was never a Marxian, but he was tremendously stimulated by the visit of Mr. Henry George to this country in 1883. He supported him on the platform, and he was for over twenty years vice-president of the English League for the Taxation of Land Values.

He was returned as representative of Hackney to the old London School Board from 1888 to 1904, and did splendid work for the children of the poor. When the L.C.C. succeeded the School Board as the educational authority he was returned at the head of the poll for Bethnal Green, and had sat for that district ever since. His trim figure, his silver hair, and his clear voice were prominent in all educational debates at Spring Gardens. In recent years he took an active part in advocating Sunday games, in spite of the opposition of many Churchmen and Non-conformists.

Stewart Headlam was a High Churchman, with little sympathy for what he called the "narrowness" of the Low Church, and in his monthly paper, the *Church Reformer*, which he edited for twelve years, he was very outspoken in his criticisms of the total abstinence movement—"the Manichean heresy," as he called it. His love for music and the stage was deep-seated. He was a frequent "first-nighter" at the theater, and was President of the London Shakespeare League.

Although he never held any benefice in the Church, he was affectionately regarded by many priests, who realized that he had been a fighter for civil and religious liberty in the days when the task was hardest. He was licensed as a preacher in the Diocese of London in 1904, but seldom exercised that office. He was the author of several works, those but known being *The Meaning of the Mass*, *The Socialist's Church*, and *The Laws of Eternal Life*.

A CONGRESS AT SOUTHAMPTON

One outcome of the Priests' Convention at Bournemouth last June is that a Congress is to be held in Southampton next year. The time proposed is from June 22d to June 26th. The general subject of the Congress will be The Practice of the Christian Religion. The Congress will conclude with a pilgrimage to Winchester, and the closing service will be held in the Cathedral. The Congress is especially for the dioceses of Winchester and Salisbury.

GEORGE PARSONS.

MAINTAINS CANVASS RECORD

NEW YORK, N. Y.—For two or three years "the first parish heard from" by the Church Missions House as to the results of the Every Member Canvass has been the Church of the Ascension, Montgomery, Ala., the Rev. Peerce N. McDonald, rector. As usual, an oversubscription of the quota is reported. The message, dated November 30th, reads: "Annual Canvass made today. Quota \$1,800. Pledged already, \$1,908. More expected. The people first gave themselves to the Lord."

Prisoners Respond to Work of Canadian Church Chaplain

Opening of Chinese Mission—Roman Cardinal Sends Message of Condolence—Canadian Church Calendar for 1925

The Living Church News Bureau
Toronto, Nov. 26, 1924

A REMARKABLE ILLUSTRATION OF THE Church's work among prisoners has just taken place. Archdeacon Dobbs, who is a valued member of the Executive Committee of the Council for Social Service of the Church of England in Canada, has just retired, after many years of faithful service, from the important post of chaplain at the Kingston Penitentiary. At the conclusion of the usual Sunday morning service in the penitentiary chapel, the archdeacon was presented with a beautifully prepared illuminated address by a member of the choir representing the whole of the non-Roman Catholic inmates of the institution. (The Romanists have a chaplain of their own.)

The address is printed in three colors, having a gold border and red and black type. Three classes of type are used, copper plate, block capitals, and Old English, the main portion of the address being in the latter class. The address was entirely produced in the Penitentiary, and necessitated a great deal of care and thought on the part of those charged with its production.

Archdeacon Dobbs stated that he placed this address among his most valuable possessions.

OPENING OF CHINESE MISSION

An important event in the history of the Church in British Columbia, took place at Vernon, when the Chinese Mission of the Good Angel was officially opened and dedicated by Dr. Doull, Bishop of the Diocese.

It was a happy thought to choose a day when the Clergy of the Rural Deanery of the Okanagan were assembled in Vernon for conference.

The proceedings were taken part in by twelve of the clergy, including the Archdeacon and Rural Dean of the Okanagan, Archdeacon Heathcote, Chairman of the Executive Board of Oriental Missions, the Rev. N. Lascelles Ward, superintendent of Chinese Missions in British Columbia, the Rev. G. Lim Yuen, Chinese Missionary in charge at Vernon Mission, and the Bishop.

ROMAN CARDINAL SENDS MESSAGE OF CONDOLENCE

Deploping the sudden and much-regretted death of the Very Rev. Richmond Shreve, Dean of the Anglican Cathedral at Quebec, His Eminence Cardinal Begin sent his expressions of regret to Bishop Williams. His Eminence, in referring to the death of the distinguished priest, pays a touching tribute to the deceased, stating that his sudden passing will prove to be a sad blow, not only to this community, where the Dean was beloved and respected by the people, regardless of denomination, but throughout the entire country. His Eminence also expressed his personal sorrow at receiving the sad tidings.

CANADIAN CHURCH CALENDAR FOR 1925

The Canadian Church Calendar for 1925 has just been issued by the Mission-

ary Society of the Church of England in Canada. The cover picture is by the artist L'Hermitte—reproduced by permission of the Metropolitan Museum, New York. It carries, in very fine illustration a matter with which many hearts in the Church in Canada are prayerfully concerned, the Presence of Christ in the home.

To meet the request of a number of friends, a new system of binding has been devised. Much information is given about the various mission fields and the M. S. C. C. apportionment for 1925. The total asked for is \$241,760. The Woman's Auxiliary will require for their missionary work this year among women and children \$105,000 and \$60,000, for Dorcas supplies. A large number of fine illustrations of mission activities are given in the useful calendar. Almost every diocese has a prominent place in the publication, which also gives the names of the staff of missionary workers in overseas and Canadian fields of the M. S. C. C. with their location.

MOUNTED POLICE CHAPEL

In the presence of the Lieutenant-Governor of the Province of Saskatchewan, and the Premier of the Dominion of Canada, the Bishop of Qu'Appelle dedicated the restored and beautiful chapel of the Royal Canadian Mounted Police, at Regina. He was assisted by the chaplain, the Ven. Archdeacon Knowles, and by the Ven. Archdeacon Davidson, the rector of St. Paul's Church, Regina. The Rev. Edward Frampton acted as Bishop's chaplain, and the choir of St. Mary the Virgin, Regina, led the singing. Over one hundred of the officers and constables of the force, known throughout the length and breadth of the North West, and in the movies of Western Canadian life, as the "Mounties," were in attendance, and a large number of prominent citizens.

MISCELLANEOUS NEWS

The Ven. Archdeacon Newnham, for thirty-six years rector of Christ Church, St. Stephen, N. B., has announced his resignation, to take effect in March next.

One of the most helpful meetings of the clergy of the Rural Deanery of Yale ever held took place at Agassiz. Three papers were read all of which provoked worthwhile discussion. One, by the Rev. Prof. H. R. Trumpour, was on The Virgin Birth, another, by the Rev. Rural Dean Ragg, was on Some Impressions of the General Synod, and a third, by the Rev. H. Hoodspith, was on The Meaning of Calvary. The evening meeting took the form of a laymen's conference with an introductory address by Prof. Trumpour on The Needs of the Church.

The Rev. Arthur J. Wright, formerly of Macklin, Sask., reached Prince Rupert, B. C., recently and was met by the Ven. Archdeacon Rix, Administrator of the Diocese of Caledonia. Mr. Wright left the next day for Kincolith, B. C., the historic Indian village at the mouth of the Naas River, where he will carry on the work amongst the Nishgas, begun by the late Archdeacon Collison, who labored there so faithfully for over forty years.

The Deanery of St. John, N. B., mourns the passing of a faithful and veteran priest in the death of the Rev. J. W. Milledge.

The Archimandrite Pokrovsky, of the Russian Orthodox Church, was present at a celebration of the Holy Eucharist in St. Paul's Church, Vancouver, giving the benediction and afterwards an address

in Russian to the congregation. On the following Sunday the Archimandrite gathered a congregation of Russians in St. Paul's Chapel where the Eucharist was celebrated according to the Russian rite.

Boston Cathedral Congregation Enjoys Remarkable Meeting

A Plea to Youth—A Thirtieth Anniversary—Parochial Matters

The Living Church News Bureau
Boston, Dec. 8, 1924

A CASUAL REMARK RECENTLY CAUSED A remarkable get-together evening at the Cathedral.

Some one made the remark that the Cathedral was so big the members of the Cathedral family did not know each other. This casual remark gave an idea to Dean Rousmaniere. The result was a get-together for the workers of the Cathedral on Tuesday evening.

The purpose of this novel meeting was, first, better acquaintance; and second, an understanding of the work of the other fellow. With these two aims in view, it was decided to seat the people in certain sections, so designated by placards that each worker would know his neighbor. A short talk was given by the head of each organization.

The principal address was given by the Rev. John T. Dallas, of Hanover, N. H., who was one of the summer preachers at the Cathedral last summer.

Dean Rousmaniere opened the program by stating the purpose of the meeting and showing that, although working in many different ways, there was a unity of effort in loyalty to the Master. The members of the choir illustrated their service with music. A class of the Church school in a short sketch portrayed their ideal of service by the story of the Good Samaritan. Mr. Clark, who was in charge of the choir boys' camp at the Cathedral Farm at Hubbardston, Mass., gave an exhibition of the regular evening roll call, ended by Taps. Missions, social service, such as the Neighborhood Kitchen, Prayer Circles, the Woman's Auxiliary, the Brotherhood of St. Andrew, the Young People's Council, the Girls' Friendly Society, and many other departments, all had a brief time to let the rest of the family know what was being done.

Dr. Dallas, in the concluding address, showed that the Cathedral was a part of a still greater unity, the Church throughout the world. In comparing our early beginnings in America to the early Churches in Asia Minor, he declared that we were one in spirit and were working for the same ideal. If in Christian fellowship, we are working for the same goal, an understanding and sympathy in the work of the other fellow will speed on the work of the whole.

In giving his impression of this unique meeting, Dean Rousmaniere said:

"The meetings of the Cathedral congregation are always interesting, but the meeting on Tuesday evening was positively exciting. Fifteen speeches of exactly one minute each, *by the bell*, telling of the work of the various Cathedral activities, two charming musical selections, a 'sketch' by a group of the younger boys of the Church school, and the 'evening assembly' of the choir boys, led by Mr. Clark, reproducing the custom of the summer camp to the last detail, except

the tents and the view of the lake. This interesting program closed with an inspiring address by Dr. Dallas, of Dartmouth College. The crypt was decorated and delicious refreshments were served by the Young People's Council. We owe the idea of such a meeting to Mr. Aldrich, and the three hundred and fifty people who were present thank him.

"The next meeting of the congregation is to be held on January 1st, at 7:45 P. M., when Mrs. Rousmaniere and I hope to see all the Cathedral people—morning congregation, noonday congregation, evening congregation—in fact, everybody. Bishop Lawrence is to speak to us."

A PLEA TO YOUTH

Mrs. Nicolas Burke, in her recent address to the Young People's Fellowship, of St. John's Church, Jamaica Plain, made a plea for the younger generation to develop the spirit of volunteer service in the Church and in kindred organizations, which have done so much for humanity and civilization. Mrs. Burke recited instances of the inauguration and development of Church and hospital and Family Welfare Society, etc., through the volunteer service and gifts of Christian people. "What is to become of this kind of work, when the older generation has passed on, if the coming generation is being taught more and more to have faith in mere commercial values?" she asked. "When a girl inherits \$15,000 a year, and is told by her brother, a college graduate and a man of means, that she has no commercial value because she cannot earn her own living, what sort is this man? When people are bent upon earning for self rather than for serving, what is to be the end?" The speaker urged that the young people endeavor to break through the crass, commercial spirit which has imbued the minds of so many to do nothing unless they are paid. She challenged the young people to become men and women who enhance the world's good by the love of performing deeds of service to their fellow men for the joy and satisfaction of being able to help on the noblest and best things in life. Mrs. Burke pointed out what the commercial spirit will do when the restraint of an enlightened public opinion is removed: American firms employing Chinese children of the tender age of ten and twelve to work twelve hour night and day shifts because parental care is lacking, and then advertising in newspapers urging men to invest in these industrials for assured large returns; and a tobacco company whose slogan is a cigarette in the mouth of every man, woman, and child in China, making large returns to investors, inhibiting in various ways the missionaries who go from home on salaries so small that their work is hardly less than voluntary to establish the influence of the Church and institutions which are to upbuild the lives and characters of God's children everywhere.

A THIRTIETH ANNIVERSARY

The thirtieth anniversary of the coming to East Boston of the Rev. W. Dewees Roberts as rector of St. John's

Church was celebrated Tuesday evening, November 11th, on the opening night of the annual fair of the Society. There was an informal gathering of friends and ministers of East Boston at a preliminary supper in Fiske Hall. The East Boston pastors present were: Mr. Chaffee, Mr. Danskin, Mr. Eberfeld, Mr. Warren and Mr. Sleeper. The last two gave short messages of congratulation. Mr. Crocker, formerly of St. Mary's Church, East Boston, Dean Jackson, formerly of St. John's, East Boston, Miss Mary Sweeney, Mr. Fiske, and Mr. John Sweeney made addresses.

The gratitude of the parish to Mrs. Roberts was expressed by flowers and a gift of silver. To Mr. Roberts, later in the evening, the choir gave a cane. An interesting feature of the anniversary service at 8 P. M., in the church was the long procession of vestrymen and ex-vestrymen, who marched behind the choir to their places.

"Hark, hark, my soul," was beautifully sung by the choir as an anthem, Miss Rose McLaughlin taking the solo part. Bishop Lawrence reached the church late, but in time to give words of very cordial appreciation of the good work of the parish. He pleased his congregation by saying that only for St. John's, would he have been willing to break away from the unusual amount of work, which has been at the present time thrown on his shoulders. After the service he came down and expressed delight at the fair decorations, which had been made by Mr. Farmer and Mr. Rabethge. The offering taken at the service was given to the Endowment Fund of the church, in order that something might be done for the future of the parish in East Boston.

PAROCHIAL MATTERS

After honorable service as parish house for the St. Mary's Free Church in East Boston the house on Webster Street, given a quarter of a century ago by Mr. William H. Lincoln, has been sold and the parish activities are to be carried on at St. Mary's House for Sailors which adjoins the church. At present there are few ships docking in East Boston, so that it is easily possible to arrange for both classes of work without interference. The Rev. George P. Bentley, who is also hospital chaplain, is the vicar of the church. Excellent entertainments are given regularly at St. Mary's House for Sailors, which is in charge of Philip F. King, son of Stanton King, of the Sailors' Haven.

At a parish party of St. Stephen's Church, Boston, held at the South End House, kindly offered for the occasion by Robert A. Woods who is also warden of the parish, an interesting feature of the evening was having each person present tell where he or she was born. Many of those present were born in London, Birmingham, Manchester, Glasgow, Edinburgh, and Belfast across the seas, but a large proportion of the more recent comers hailed from Newfoundland or Nova Scotia. About twenty-five per cent were native Bostonians. St. Stephen's is doing admirable work in its temporary home in the Tremont Street Methodist church, under the direction of the Rev. Raymond A. Chapman, vicar.

RALPH M. HARPER.

MOHAMMEDANS and others from Arabia and India, are among the ten nationalities ministered to by St. Barnabas' Community House in Sacramento, California.

Bishop Manning Enlists Woman's Auxiliary for Cathedral Completion

A Cathedral Prophecy—Children and the Cathedral—Young People's Meeting

The Living Church News Bureau
New York, Dec. 6, 1924]

THE ADVENT MEETING OF THE Woman's Auxiliary of the Diocese of New York was held in the Cathedral of St. John the Divine on Tuesday, December 2d. The opening service was the Holy Eucharist, at which the Bishop of the Diocese was the celebrant, and the Acting Dean, the Rev. H. Abye Prichard, was the preacher. After luncheon in the undercroft of Synod Hall, Bishop Manning presided at a missionary meeting. In his address to the 600 women present, representing every parish in the diocese, the Bishop asked that each one would do her part in helping him in his campaign to complete the Cathedral where their opening service had just been held. "The Cathedral will be a mighty center of missionary work and as such will strengthen all your movements in home and foreign missions." The senior Suffragan of the Diocese, the Rt. Rev. Arthur S. Lloyd, D.D., at one time President of the Board of Missions of the Church, declared that every step possible was being taken to make the Cathedral, when completed, a headquarters for world-wide missionary endeavor. Other speakers were the Rt. Rev. Nathaniel S. Thomas, D.D., Bishop of Wyoming, Miss Grace Lindley, Executive Secretary of the Woman's Auxiliary, and Dr. Rudolph B. Teusler, President of St. Luke's Hospital, Tokio. Dr. Teusler made a plea for aid in obtaining the sum of \$2,500,000 which is needed to rebuild the hospital and the seven other institutions of the American Church Mission destroyed in the recent earthquake.

A CATHEDRAL PROPHECY

In a letter to the *New York Times*, dated November 23d, Mr. Livingstone Rowe Schuyler, of this city, quotes from an old book in his possession, entitled *The Picture of New York and Strangers' Guide to the Commercial Metropolis of the United States*, published in 1829, the following paragraph, anticipating by some years Bishop Horatio Potter's dream of a Cathedral for New York:

"Is it unreasonable to anticipate that in due time the city may be ornamented with a Cathedral worthy of the establishment and of the wealth of her communion, and of the extent and population of this metropolis—a Cathedral that shall vie with, if not surpass, any of those admirable and venerable structures that are so justly the boast of England, France, or Italy? Although she has already erected here the most splendid temples that this city contains for Christian worship, yet this one is wanting . . . to embellish the city."

CHILDREN AND THE CATHEDRAL

The children and young people of the parishes in Manhattan and the Bronx were represented at a supper and meeting in Synod Hall at the Cathedral of St. John the Divine, Thursday evening, December 4th. A boy and a girl, and the superintendent of children's activities, were invited from each parish, and approximately 120 persons sat down at the long tables.

Bishop Manning greeted them, remarking that it will be a magnificent thing for the children of the diocese to feel that one of the great arches in the nave will be built by them.

Small banks showing a picture of the arch were distributed at the meeting and the Bishop urged that they be placed in the hands of as many children as possible.

The Rev. Henry Purcell Veazie, Precentor of the Cathedral, told how the Cathedral is used by the children, especially for Sunday school services and for the annual service of presentation of the missionary offerings. The present Cathedral, he said, is much too small for this annual gathering.

The Rev. Canon H. Abye Prichard, acting Dean of the Cathedral, who presided, called on Bishop Lloyd. Bishop Lloyd said that for the children to fill their banks with coins for the Cathedral arch, would be as much an act of worship as the service of the monks of the Middle Ages who cut and placed the stones for their Cathedrals.

Mrs. Charles H. Tuttle, head of the Church School Service League, asked that the banks be distributed to the children of each parish on Sunday, December 7th, if practicable. She demonstrated graphically, with silhouettes of her own making, how the old Trinity Church spire once stood out against New York's skyline and how it is dwarfed today by giant office buildings. The Cathedral, she said, would bring back the spire to New York's skyline.

Canon Prichard told the children that he supposed they could not pay for the arch in one year or perhaps even in two. Its cost is estimated to be \$207,000. He suggested that the banks be collected on the last Sunday in January, and that the money be sent in to the Cathedral. The following year new wrappers will be put upon them and they will be distributed again. Each child's name and parish is to be written on the bank so that his name can be entered on the Golden Roll which is to record gifts to the Cathedral.

YOUNG PEOPLE'S MEETING

Another meeting in the interest of the young people of the Diocese will be held on St. Nicholas' Day, Saturday, December 6th, in the Cathedral, at eleven o'clock, under the auspices of the Church School Service League. At the opening service, Bishop Lloyd will speak on organizing the children for the whole work of the Church. After lunch, the afternoon will be devoted to such business as the election of officers and to listening to addresses, the principal speaker being the Rev. L. Ernest Sunderland, D.D., Superintendent of the City Mission Society.

TO CONSECRATE ST. IGNATIUS'

The clergy and people of St. Ignatius' Church are to be congratulated on the payment of all indebtedness on their church-building, and felicitations are in order for the approaching consecration, for which Bishop Manning has appointed Sunday morning, February 8, 1925, the octave of the patronal festival. The church will stand as a material memorial of one whose truest and best monument is the spiritual fabric of souls instructed,

converted, sanctified, through his ministry, the late rector, Dr. Arthur Ritchie.

YOUNG PEOPLE'S SERVICES

The First Sunday in Advent was marked at St. Peter's Church by the initiation of a series of four Sunday evening services for the young people of the Chelsea district. The services are conducted entirely by students of the General Theological Seminary, which is situated in St. Peter's Parish, less than a block from the church. The Rev. Dr. Cline, the new rector of St. Peter's, it will be remembered is Professor of Pastoral Theology in the Seminary. These services are intended to link the students closely with parish life and its problems, and afford them practical experience in the field of pastoral work. The choir at these services is composed of the senior class of the seminary under the direction of the Rev. George Meyer, one of the Fellows of the Seminary, who is also organist. The preachers will be, in every case, members of the senior class. A social gathering in the parish house follows the services.

In preparation for the coming of the new rector, St. Peter's rectory, as well as the church, was renovated in the autumn. The rectory, originally built as a chapel in 1832, was put to its present use in 1840. The rector and Mrs. Cline were at home to the parish at a "house-warming" held on Monday evening, December 1st.

A PARISH DINNER

At the parish dinner of Grace Church, which was held on the evening of December 2d, at the Hotel Roosevelt, Bishop Manning and Bishop Slattery, Coadjutor of Massachusetts, a former rector of the parish, were the guests of honor. Mr. J. Frederick Kernochan, senior warden of the parish, presided. The speakers were the two Bishops and the present rector, the Rev. W. Russell Bowie, D.D. During the dinner, the men and boys of the choir, for which Grace Church is so justly celebrated, sang a number of glees. This was the first parish dinner in the history of Grace Church, an innovation which realized the expectations of those who promoted it, as a means of bringing together in social contact the members and regular attendants at the church.

SPECIAL SERVICES AND PREACHERS

On Sunday afternoons at four, a service known as "Popular Vespers" is held in the Chapel of the Intercession, Trinity Parish. The service is primarily musical, each Sunday being devoted to some distinct type of music, national or otherwise; as, for example, the program of French music rendered on the First Sunday in Advent. Dr. Gates' address at this particular service had for its subject, *The Glory of France*. At 8 p. m. Lafayette Lodge, Number 64, F. & A. M., celebrated its hundredth anniversary at a special service in the chapel.

The choir of St. George's Church will give a concert at Town Hall Thursday, December 11th, to raise funds for the new choir rooms. There will be some special features. Harry Burleigh, the composer, will sing a group of negro spirituals, playing his own accompaniment; the main choir will be heard in three more spirituals, arranged and harmonized by Mr. Burleigh. The choir will sing numbers by Schubert, Brahms, Elgar, and Coleridge Taylor. Besides this, Miss M. Bennett, violin soloist, will play a Vieuxtemps selection. The children will give

some part songs especially written for children's voices by W. Webbe.

The special preacher at St. Bartholomew's Church last Sunday morning was the Rev. Robert Johnston, D.D., rector of St. John's Church, Washington, D. C.

Special Advent preachers this week are: At Trinity Church, the Rev. Fr. Burton, Superior, S.S.J.E., at St. Paul's Chapel, the Rev. W. P. S. Lander; at the Church of the Heavenly Rest, the Rev. Fr. Huntington, Superior O.H.C.

The Vicar of Trinity Chapel, the Rev. Joseph W. Sutton, D.D., began, on Sunday afternoon, his Advent course of lectures on the Bible.

Two Retreats were held this week, one on Wednesday, for students, at the General Theological Seminary, Fr. Bull, C.R., being the conductor; the other, for women, at the Church of St. Mary the Virgin, conducted by the rector, Dr. Barry.

LECTURES AND ADDRESSES

On a recent evening, the Rev. Annesley T. Young, chaplain of the City Mission Society to several correctional institutions in and around New York, gave the students at the Seminary the benefit of his long and successful experience in work

among delinquents, especially drug addicts, in an address which ought to open the eyes and the hearts of those who heard him to the need and the usefulness of such work as Chaplain Young is doing. A smaller group of Seminarians had the opportunity to hear Fr. Hughson, O.H.C., commissary for the Holy Cross Liberian Mission, speak of the Liberian work of the Order at St. Luke's Vicarage, Trinity Parish, on another evening not long ago.

Following the precedent established last year, the rector, of St. Peter's Church, Peekskill, will deliver a special course of instructions at the eleven o'clock services during Advent. Last year the theme was Why Am I a Churchman? This year the general subject will be The Religion of the Prayer Book.

Fr. Hyde expresses the hope that those who heretofore have had difficulty in discriminating between that which is Catholic and that which is merely Roman, will make a point to attend, for it will be his aim to set forth clearly, from the evidence of the Prayer Book alone, that the Church is truly Catholic, and is not to be carelessly and indiscriminately grouped with the modern Protestant sects.

THOMAS J. WILLIAMS.

retary, Miss Clara V. Stackhouse, St. Thomas' Church, Whitemarsh; Treasurer, Mr. Harry Huber, Calvary Church, Germantown; Chairman of Publicity, Mr. Gustav Meckling, All Saints' Church, Moyamensing.

NO NEW DRIVES

It is encouraging news to read in the current issue of *The Church News* that, "on recommendation of the Finance Department, it was decided that no new 'drives' be authorized in the Diocese for a period of about eighteen months, and that the 'drive' then be for needed improvements in the Diocese."

THE DIOCESAN BUDGET

The Budget of the Diocese of Pennsylvania for 1925 has just been issued, as adopted by the Executive Council. It includes: For Assessment (Episcopal Convention, and Sustentation Funds), \$51,491.25; for Apportionment, Diocese for Maintenance, \$215,266.22; National Council, \$334,880; a total of \$550,146.22. For Special Appeal: Diocese, for Forward Work, \$25,000; National Council for Priorities, \$25,000; a total of \$50,000.

By action of the Executive Council in adopting the Budget for 1925 the quotas for next year show an average increase of approximately ten per cent over 1924.

FREDERICK E. SEYMOUR.

Pennsylvania Appoints a Diocesan Missionary

Young People's Fellowship Convention—No New Drives—The Diocesan Budget

The Living Church News Bureau
Philadelphia, Dec. 4, 1924

ANNOUNCEMENT HAS BEEN MADE BY Bishop Garland of the appointment of the Rev. James F. Bullitt, of Princeton, N. J., to the office of Diocesan Missionary.

It is a new office in the Diocese of Pennsylvania under the personal direction of the Bishop. The Rev. Mr. Bullitt will have charge of all missions in the Diocese that are without a minister, will act as chaplain of the Lay Readers' Association, which is ready for organization, and will perform other missionary duties under the Bishop's direction. He will begin his new duties January 1st.

The Rev. Mr. Bullitt is a member of an old Philadelphia family. He is a graduate of the University of Pennsylvania and of the Philadelphia Divinity School. He is a son of the late John C. Bullitt, one of the outstanding lawyers of Philadelphia in his day, and father of the Bullitt Bill, under which the city of Philadelphia was governed for many years until the new city charter went into effect a few years ago. The late William C. Bullitt, for many years one of the city's foremost leaders in civic improvements, was a brother of the Rev. Mr. Bullitt.

The Rev. Mr. Bullitt studied for the bar before he entered the ministry. He was admitted to the bar in 1888, three years after he graduated from the University. In 1896 he was ordained to the priesthood by the late Bishop Whitaker. His first service was as assistant at St. Simon's Church in this city, then from 1896 to 1898 as an assistant at Holy Trinity, Rittenhouse Square. While in charge of the work at Parkesburg, Pa., in 1899, he built the church there. From 1902 until

1911 he served at various churches in Massachusetts, and from 1911 to 1917 was rector of St. Andrew's, Harrisburg, Pa. Returning to Massachusetts he remained there until 1921. Following a trip abroad he made his home in Princeton, N. J., where he helped in missionary work in that neighborhood.

YOUNG PEOPLE'S FELLOWSHIP CONVENTION

The first annual convention of the Young People's Fellowship of the Diocese was held on Monday, November 17th, in St. Mark's Church, Frankford. Twenty-two parishes were represented by 285 young people from many parts of the Diocese. In addition, there were delegates representing the Junior Conference League. Prior to the business session, supper was served in the parish house, when the rector, the Rev. Leslie F. Potter, extended a cordial welcome to the Fellowship.

A devotional service was conducted by the young people, and an address was made by the Rev. James C. Crosson, rector of the Church of St. Jude and the Nativity. Mr. Francis A. Williams, of the Chapel of the Mediator, representing the National Commission of Young People, spoke on the aim and purposes of the Fellowship.

The Young People's Fellowship will be managed entirely by the young people that comprise its membership. The Diocesan Council, of which Bishop Garland is honorary chairman, will act in an advisory capacity. The members of this Council are the Rev. Charles E. Tukey, D.D., chairman, the Rev. Messrs. L. F. Potter, and F. E. Seymour, Miss Matilda Patton, and Mrs. J. H. Eismann. The officers of the Fellowship are: President, Mr. D. H. Williams, St. Thomas' Church, Whitemarsh; First Vice President, Mr. Carl Altmaier, St. John's Church, Lansdowne; Second Vice President, Miss Mary Moore, Church of the Holy Apostles; Sec-

BISHOP BROWN FILES ANSWER

GALION, OHIO—The Rt. Rev. William Montgomery Brown, D.D., of Galion, a retired bishop, has filed his brief with the Ecclesiastical Court of Review in answer to the charge of heresy that has been made against him. The Court of Review is to meet at Trinity Cathedral, Cleveland, Ohio, January 12th.

The Bishop's brief charges that the trial court, which adjudged him guilty of heresy at Cleveland last June, was irregularly constituted, that it had no jurisdiction over the doctrinal teachings of a Bishop, that it declined to permit him to take depositions from all the other bishops of the Church, and that, while sitting as a jury as well as a trial court, it refused to permit him to challenge its members. Numerous other errors in the conduct of the trial are urged, and utterances of other bishops are cited, which are said to be as heretical as the writings of Bishop Brown.

OPPOSE INCREASED POWERS

OKLAHOMA CITY, OKLA.—At a meeting of the Council of the Province of the South West, which was held at Oklahoma City, November 19th, a resolution was unanimously adopted to the effect that the Council was opposed to the Provinces having anything to do with the nomination, selection, or election either of Diocesan or of Missionary Bishops within the Province. The Council also voted nine to two against the Province having anything to do with the appropriation or the distribution of funds appropriated to the various dioceses and missionary districts within the Province by the National Church.

The President of the Synod, the Rt. Rev. Dr. Kinsolving, presided, and eight of the eleven dioceses and districts of the Province were represented. A budget of \$3,000 was approved, members of the various departments of the Council were elected, and several committees were appointed.

Ruins and Ashes Mark Site of Emmanuel Church, LaGrange

Program Activities—Work Among Colored Folk—Y.M.C.A. Speaker

The Living Church News Bureau
Chicago, Dec. 6, 1924

A MASS OF RUINS AND SKELETON STONE walls mark the site of Emmanuel Church, LaGrange, said to be one of the handsomest churches of the Chicago suburban district. Its destruction by fire on the early morning of December 1st was told of in a brief note in the last issue of THE LIVING CHURCH.

The fire was discovered at about 4:30 A. M. The La Grange Fire Department was soon on the scene, but it was evident at the outset that the buildings could not be saved. The firemen did the best they could, working hard for several hours in their efforts to subdue it. They did succeed in saving the rectory and other houses in the immediate vicinity of the church.

How the fire originated is not known, but evidently it had been smoldering for some hours before it finally broke out. In a little while the buildings were a mass of flames.

Everything was destroyed: the church proper, chapel, study, and parish house, including guild hall, kitchens, gymnasium, and bowling alleys. There was no opportunity to save anything, even the vestments or sacred vessels. Parts of the walls of the church are still standing. It is doubtful if even the tower, which for many years has been a conspicuous feature of this handsome, substantial, stone church, can be saved, for it is badly cracked in places. The amount of insurance carried was \$86,000.

Prompt offers of aid came from the Presbyterian Church, the Congregational Church, the Masons, the Odd Fellows, the moving picture theater proprietor, and others. Through the courtesy of the Board of Education of District No. 103, however, it has been arranged so that the congregation will hold regular services for the time being in the auditorium of the Cossett Avenue Grammar School, La Grange, where a fine memorial organ is available. All the various parish organizations will continue their work.

On the evening of the day of the fire a special meeting of the vestry was held at the home of the senior warden, at which were present the Suffragan Bishop of the Diocese, the Rt. Rev. S. M. Griswold, D.D., the rector, the Rev. Irvine Goddard,

the wardens and vestrymen, and a number of prominent and interested laymen of the parish. A fine spirit was manifest throughout the meeting, and it was unanimously decided that a beautiful new church, worthy in every way of the traditions of the Emmanuel Parish, a church that would be a credit to the community, be erected at the earliest possible moment compatible with the securing of the necessary funds, the proper plans, estimates, and such details. Already, and unsolicited, there have come to the rector proffers of financial help, and, with the committees appointed vigorously at work, but a short time should elapse before results are obtained in the form of a noble church in no way second to the one that has just been destroyed.

At a meeting held December 5th, the members of the parish subscribed \$100,000 for the new church.

The rectory was saved by the prompt efforts of the LaGrange fire department, but the rector's library, valued at \$7,000, which was in the Lyman Memorial Library, in the parish house, was totally consumed.

A conservation estimate of the loss puts it at from \$125,000 to \$150,000.

The sacred vessels, the vestments, many beautiful ornaments, memorial windows, and all were lost. The organ, which was burned, had been installed at a cost of \$50,000. Among other losses was a famous Tiffany chandelier which was exhibited at the World's Fair, and was the gift of Mr. Lyman.

PROGRAM ACTIVITIES

Probably the only three day conference on the Church's Program held in this diocese as suggested by the National Council, was that conducted by the Rev. Dr. John Henry Hopkins at St. Bartholomew's Church, Englewood, the Rev. H. R. Brinker, rector. The conference began December 1st. The afternoon sessions were attended by women, and the evening sessions by men, women, and young people. The rector, speaking of the success of these meetings says, "If Dr. Hopkins could reach twenty parishes and missions of this diocese and do what he did here, the Program of the Church would no longer be a problem."

The Rev. George H. Thomas, chairman of the Ways and Means Committee, who has been untiring as a leader in the carrying on of the campaign in this diocese, conducted a two days' conference

at Christ Church, Joliet, with marked results.

The rector of Christ Church, Joliet, the Rev. T. De Witt Tanner, has been appointed in charge of St. John's Church, Lockport, in addition to his present work. Members of the Brotherhood Chapter of Christ Church hold services at St. John's on alternate Sundays, while on the other Sundays a priest ministers to the congregation.

WORK AMONG COLORED FOLK

Unfortunately for the ever-growing work at St. Thomas' Church for colored people on the South Side, the Rev. Fr. Simons, priest in charge, is seriously ill. The Rev. H. B. Brown has been serving since the end of September as *locum tenens*. Miss G. K. Phoenix, the social service worker appointed by the Bishop and Council to work at St. Thomas' has been transferred to the Church of the Resurrection, the newly organized mission for colored people on the West Side. One of the novel features introduced by Miss Phoenix at St. Thomas' was a Neighborhood Children's Story Hour conducted by her just after the mid-day services. The story hour is being carried on by some able associates of Miss Phoenix, the children showing great interest.

Y. M. C. A. SPEAKER

F. M. Sayre, senior warden of Emmanuel Church, LaGrange, and head of the Argo Corn Products Refining Co., was one of the leading speakers at the Southern Illinois Older Boys' Conference held at DuQuoin. His subject was A Call to Christian Citizenship.

This conference was one of fourteen held in the eight central states, and one of fifty held throughout the country during the Thanksgiving week-end, under the auspices of the Young Men's Christian Association. Each of these conferences was attended by 400 to 1,200 older boy delegates from churches, high schools, and Y. M. C. A.'s.

GENERAL NEWS NOTES

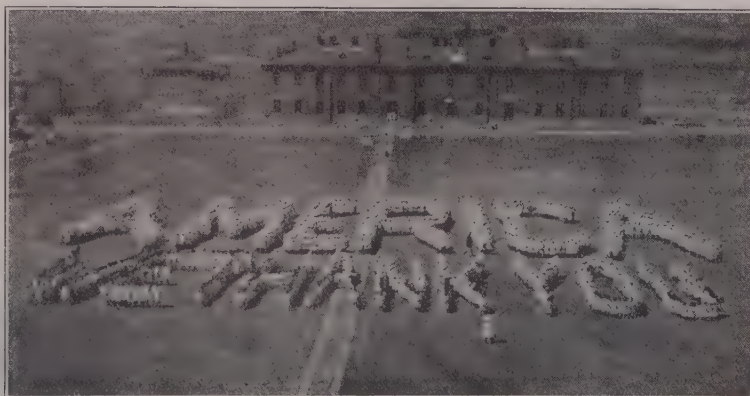
Miss Dorette Bergmann, director of Religious Education at St. Peter's Church, Chicago, has been asked by the General Board of Religious Education to prepare one of the text books for use in the Church schools.

One of the correspondents to THE LIVING CHURCH made an interesting statement of the amounts raised in some of the church bazaars being held in or near his see city, citing \$5,000 as a good maximum. The bazaar recently held at the Blackstone Hotel, Chicago, in aid of St. Mary's Home for Children brought \$5,000, and St. Chrysostom's Parish has just held its annual fair, the proceeds of which, \$10,000, were designated for charity.

The work of the Church at Emmanuel Parish, Rockford, is prospering. Recently the parish celebrated the seventy-fifth anniversary with a series of services, the Bishop and several clergy being present. They need a new church building, and plans are going forward to secure one.

Miss Mildred P. Carpenter has been appointed organizing secretary of The Church Mission of Help in this Diocese, beginning her work here on January 1st. Miss Carpenter has been associated with the National Social Service Department.

At a recent meeting of the Department of Church Extension, it was announced that a new mission is to be opened in the southwestern part of Evanston, under the



THE RESPONSE OF THE CHILDREN OF THE NEAR EAST

care of St. Luke's Parish. This section, west of St. Luke's, has been growing very rapidly, many large apartment houses having been built there. About two miles directly west of St. Mark's Church, Evanston, the town of Niles Center is growing up with the extension of the Elevated on Dempster St. A survey is being made in this place for the location of a new mission.

Chicago is fourth on the list of dioceses in its contributions to the funds of the National Council, being exceeded by New York, Massachusetts, and Pennsylvania. H. B. GWYN.

OHIO PARISH HOUSE DEDICATED

IRONTON, OHIO—On October 24, 1924, the new Parish House of Christ Church, Ironton, was dedicated by the Rt. Rev. T. I. Reese, D.D., Bishop Coadjutor of Southern Ohio, the ceremonies coming as the culmination of long cherished hopes and work by members of the congregation. The dedication services opened with a banquet in the main auditorium of the parish house and over 200 people were present. During the banquet those present joined in singing familiar songs led by Mrs. F. A. Bixby.

The Rev. James P. Attridge is rector of the parish, and addresses were made by Bishop Reese, the Rev. E. F. Chauncey, the Rev. Harold Holt, the Rev. B. Weld, pastor of the Presbyterian church, and Judge Corn.

The dedication exercises also marked the seventieth anniversary of the founding of Christ Church.

METHODIST MINISTER CONFIRMED

TOLEDO, OHIO—On November 9th, the Rt. Rev. Frank DuMoulin, D.D., administered confirmation to the Rev. James R. Colby, a former minister in the Methodist Episcopal Church. Mr. Colby becomes a member of the staff of Trinity Church, Toledo, under the direction of the rector, the Rev. E. F. Talmadge.

RUSSIAN SERVICE IN ALBANY CATHEDRAL

ALBANY, N. Y.—On the First Sunday in Advent, Vespers, according to the rite of the Russian Orthodox Church, were sung in the Cathedral of All Saints, Albany. The bishops and Cathedral clergy were in the chancel, but the service was conducted by the Rev. Arcady Piotrowsky, rector of the Church of St. Basil, Watervliet, New York, the music being in charge of St. Basil's choir. The entire service was sung without organ accompaniment and was extremely prayerful and impressive.

Bishop Nelson welcomed Fr. Piotrowsky and his congregation in the name of America and in the name of the Church. The Russian priest, in a brief sermon, told something of the history and recent martyrdom of the Russian Orthodox Church, and expressed appreciation of the friendship extended by the Cathedral.

The perfect chanting of the Russian service is the more remarkable when one considers that St. Basil's congregation has no church edifice, but worships in Russian homes. The service was attended by a large congregation of people, among whom were many Russians of Albany and adjoining cities. A generous offering was given for the work of St. Basil's.

CONVALESCENCE OF BISHOP FISKE

BALTIMORE—Bishop Fiske is still at the Union Memorial Hospital, but from present indications it is believed that he will be able to return to his home in Utica in January, though for several months afterward he will not be able to resume active work.

Bishop Fiske entered the hospital early in last May for an operation that proved more serious than had been anticipated. That was followed by a germ infection and by pneumonia, and there resulted a condition of general septicemia. Other complications developed, and in August, when it was hoped that real progress was being made, there developed flebitis. After that a slight attack of grippe developed into rheumatic arthritis in the spine and neuritis in the arms, hands, and face, which have caused intense pain during these recent months. Notwithstanding this series of afflictions, the Bishop is now reported as really on the road to recovery and with no indication at the present time of anything to set him back.

CATHOLIC CLUB ANNUAL REQUIEM

NEW YORK, N. Y.—The annual Requiem Mass of the New York Catholic Club was celebrated in St. James' Church, Brooklyn, on November 25th. The celebrant was the rector emeritus of the parish, the Rev. Edgar M. Thompson. The deacon was the Rev. Harry S. Handel, and the subdeacon was the Rev. Lawson Carter Rich. A meditation was given by the Rev. Arthur H. Judge, rector emeritus of the Church of SS. Matthew and Timothy, New York. A small choir of priests, under the direction of the Rev. Frank Damrosch, Jr., sang the St. Dunstan edition of the *Missa pro defunctis*.

At the meeting afterwards, seven priests were elected to membership. Arrangements were made for the publication of the year book for 1925, to appear immediately after the annual meeting in January. The nominating committee, for the election of officers at this meeting, is composed of the Rev. Messrs. Edmund Banks Smith, D.D., chairman, Morton A. Barnes, and Robert N. Turner.

The essayist was the Rev. Granville M. Williams, S.S.J.E., his subject being Types of Christian Thought.

GIFTS TO ST. JOHN'S SHANGHAI

SHANGHAI, CHINA—Reporting on recent gifts to St. John's University, Shanghai, President Pott records that the China Medical Board of the Rockefeller Foundation has agreed to contribute \$30,000 Mex. in installments extending over a period of five years toward the maintenance of the Science Department.

The class of 1917 has presented a handsome marble pedestal and base for a sundial to be erected on the campus.

Mr. Uy Bico, a Chinese merchant in the Philippines, father of one of the students, has provided the timber for two flag poles, which will be put up on the lawn.

The sum of \$6,000 Mex. has been added to the Social Hall Fund, a portion of which was raised by a student campaign.

The British and Foreign Bible Society has made a donation of handsome copies of the Bible as gifts to the members of the graduating class.

Mr. T. T. Chow has continued his an-

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nual appropriation of \$1,000 to the School of Medicine.

The Rev. H. C. Tung presented to the Museum some valuable pieces of pottery and bronze unearthed in the excavation of old tombs and historic sites in Shensi, some of which are of considerable antiquity and of archaeological interest.

The members of the class of 1924, in memory of Zi Kyakyi, one of their classmates who died shortly before Commencement Day, have contributed in his memory a sum of money for purchasing books for the Library.

FOUNDERS' DAY AT HOWE SCHOOL

HOWE, IND.—An impressive ceremony was recently observed at Howe School in the celebration of Founders' Day. Each year certain days are set apart on which to commemorate the founding of the school by a group of devout Churchmen over forty years ago.

Howe School owes its inception to John Badlam Howe, whose liberal bequest to the Church for the purpose of Christian education was utilized by Bishop Knickerbacker in the establishment of a school for boys in 1884. Its further financial needs were largely met, as the school developed, by the munificence of Frances Marie Glidden Howe, the wife of the founder, and of James Blake Howe, his brother; and in recent times by the liberality of Dr. Clarence John Blake, of Boston, Mr. Percy D. Dwight, of Detroit, Mr. Samuel P. Williams, of Howe, Mr. Charles F. Gunther, of Chicago, and others. The progress of the school and its development of strength and character were firmly established under the wise and skillful direction of the Rev. John Heyward McKenzie, D.D., L.H.D., who was the rector from 1895 until the time of his death in 1920. He made generous provision for the school under the terms of his will.

As part of the ceremonies this year, a group of visiting alumni unveiled a beautiful bronze and granite monument as a mark of their respect for Dr. McKenzie and presented it to the school. The Rt. Rev. John Hazen White, D.D., Bishop of Northern Indiana, made the speech of acceptance as president of the board of trustees, and the Very Rev. Warren L. Rogers, Dean of St. Paul's Cathedral, Detroit, delivered the address of the day at the regular Founders' Day exercises. The address for the alumni was made by the Rev. N. R. Hugh Moor, Howe '09, rector of Grace Church, Sandusky, Ohio.

A VIRGINIA CHILDREN'S WEEK

PETERSBURG, VA.—The churches in Petersburg, Va., have been aroused this fall to a great interest in Religious Education. A week was observed throughout the city as Children's Week, during which there were two topics emphasized, namely, The Value of Religious Education in the Life of the Child, and The Power of Home Environment in the Formation of Character. The observance of Children's Week was part of the program of a follow-up plan of the evangelistic campaign held for two weeks last spring in twenty-five churches of the city, and was under the auspices of the Ministerial Union.

Children's Week was ushered in by a mass meeting. The program there consisted of a pageant given by members of the Church schools, and depicting the

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all-inclusive nature of the school of the present day by acts presented by the departments of the modern Church school. This was followed by an address on The Atmosphere of the Home. It is estimated that there were about 3,000 persons present. During the rest of the week each church carried out a program of its own.

At Grace Church, the Rev. E. R. Carter, D.D., rector, a family service was held, which parents and children were urged to attend, and to sit together. All confirmed parents and children were further urged to attend the Holy Communion together. This was well attended. During the week the subjects of Religious Education of the Child and The Special Influence of the Home were brought before all the gatherings in such way that every age group was reached. On Sunday night, there was held in the church a young people's service, the service being sung by the Junior and Senior choirs combined.

This is the first year that all of the churches have observed Children's Week, and the churches are so well pleased with the results that, most likely, it will be an annual event.

CHURCH SCHOOL DINNER

PITTSBURGH, PA.—The annual Church School Dinner, under the auspices of the Diocesan Board of Religious Education, was held on Wednesday evening, December 3d, at the Fort Pitt Hotel, Pittsburgh. This dinner has become a delightful and stimulating institution, and there was an attendance this year of over three hundred clergymen, Church school officers and teachers, and others interested in religious education.

Owing to illness, the Rev. Dr. Meade, of the Church of the Redeemer, chairman of the board, could not be present, and his place as presiding officer was admirably filled by Mrs. Thomas Bigham, vice-chairman. Bishop Mann spoke, commending the Board of Religious Education for its exceptionally good work under the leadership of Miss Charlotte Forsythe, the secretary, and urging attendance at the Conneaut Summer Conference. The principal speaker of the evening was the Rt. Rev. Arthur S. Lloyd, D.D., who spoke of the fundamental importance of religious education in moulding the life of the coming generation.

SOUTHERN OHIO
NORMAL SCHOOLS

CINCINNATI, OHIO—The normal schools for training teachers have started out this year with great enthusiasm. In Cincinnati a larger number of teachers have registered for courses than in any previous year. One of the most interesting features of this school is the inspirational service, which comes in between the class periods, beginning at 7:45 and closing at 8:15. The speakers at these services for the first semester are Bishop Reese, the Rev. G. T. Lawton, the Rev. Maurice Clarke, Miss Ella Charles, of the Church Mission of Help, and Miss Elizabeth Matthews.

The suppers at the Church of the Advent have been splendidly attended, and have given all the teachers present an opportunity for social fellowship with each other. The school at Dayton is a new undertaking, and is receiving coöperation from Christ Church, and St. Andrew's, and St. Margaret's Churches in Dayton, and from St. James' Church, Piqua, and Trinity Church, Troy. The school is not

large in numbers, but great interest is being shown by those attending.

In Columbus the school is registering the same high standard of interest and the same high percentage of attendance as marked its sessions last year. The number enrolled is about the same as last year.

One of the finest features of the Normal School work is the fact that its teachers include some of the busiest and most capable clergymen and laymen of the Diocese. The Diocese is profoundly grateful that there are so many such people with educational vision and equipment, willing to give both to such an important undertaking.

DALLAS DIOCESAN CLERICUS

DENISON, TEX.—The Diocesan Clericus met at Denison as the guests of St. Luke's Parish, on the evening of Monday, November 24th, and all day Tuesday, November 25th. There was a good attendance, the Bishop being present throughout, and every one is enthusiastic about the meeting. The previous session at Cleburne reached a very high level, but this meeting at Denison was unanimously regarded as being the most inspiring and spiritually helpful session of the Dallas Clericus which has been held for many years.

On Monday an inspirational service was held in the church, with good hidden singing led by a well trained choir. Addresses were made by the Rev. Messrs. Eckel, Ellis, and Archdeacon Virden, dealing with the work of the large parish in the large city, mission work, and student work, respectively.

Much business was transacted at the meeting of the Clericus on the following morning and a vigorous and hearty discussion on the Problems of the Church occupied the members. Bishop Moore brought this discussion to a close by one of the most brilliant, helpful, and deeply spiritual addresses which the clergy have ever had the privilege of hearing him make. It encouraged and strengthened all of the clergy who were present.

Thereafter the clergy adjourned to the Church for a half hour of fellowship in prayer. No part of the program meant more than this half hour.

The gracious hospitality of the rector of St. Luke's and the ladies of the parish was much appreciated by the clergy.

A CLERGY ASSOCIATION

NEW YORK, N. Y.—At a gathering of the clergy of the Chelsea district of Manhattan, New York, Tuesday, November 25th, at the Church of the Holy Communion, a Clergy Association was formed, and the following resolutions were read:

- "1. That, at each meeting of the Association, some speaker with a special message be secured, the object of the addresses to be the culture of the minister's life.
- "2. That all meetings of the Association be held at the Church of the Holy Communion, and that the entertainment be cared for by a group of interested laymen.
- "3. That all the Clergy unity in prayer at 7:30 each morning and engage in a short meditation and unite especially with the minister at the altar of the Church of the Holy Communion who, at this time, offers prayers for the work of the Master in this part of His vineyard.
- "4. That a retreat for the purpose of strengthening the spiritual life of the clergy be held under the leadership of some man of exceptional power and spiritual leadership."

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PRESIDENT OF BOONE UNIVERSITY

WUCHANG, CHINA—Bishops Roots has appointed the Rev. Arthur M. Sherman to be President of Boone University in succession to the Rev. A. A. Gilman, S.T.D., Suffragan Bishop-elect of Hankow. Dr. Gilman will, for the present, continue his relation to the work of higher education in Wuchang as President of the Central China University of which Boone University will be one of the units.

A BUSY PARISH

BROOKLYN, N. Y.—The *Parish Notes* of the Church of the Redeemer, Brooklyn, the Rev. T. J. Lacey, Ph.D., rector, contains, in its November issue, a large number of items of wide interest. The attendance at the recent parish fair included "Jews, Gentiles, Catholics, Protestants, Greeks, Armenians, Methodists, Baptists, Lutherans." A telegram of greeting was sent to the Bishop of Calgary on his eightieth birthday; the bishop had preached in the parish a few years before. An out-door electric cross was lighted with ceremony, and is said to be "an asset to Fourth Avenue." A window of the Good Shepherd, in memory of Harriet Thornley, was unveiled, and seven memorial sanctuary lamps were placed in the chapel.

Dr. Lacey tells of a Y. W. C. A. vesper service in which Spaniards, Czechs, Syrians, Italians, Greeks, Porto Ricans, and Lithuanians took part. He made the address and gave the benediction. He also addressed a Ukrainian mass meeting. Archbishop Mar Timotheus, of the Assyrian Church, was the guest of honor at an informal luncheon given by the doctor. The Hungarian Bishop Baltazar spoke in the church on a recent Sunday evening, and at this service were Assyrians, Armenians, Danes, and Magyars. Dr. Lacey addressed the Men's Club of the Church of the Advent, Westbury, on the subject of the Eastern Church.

IOWA PARISH HOUSE

WATERLOO, IOWA—The Rt. Rev. H. S. Longley, D.D., Bishop Coadjutor of Iowa, formally dedicated the new parish house and rector's apartments of Christ Church, Waterloo, December 2d. The services of the day began with a celebration of the Eucharist. The dedication took place in the afternoon, and in the evening two hundred members of the parish and their friends attended a banquet.

The new building has been erected at a cost of \$42,000. The architect is Mr. M. B. Cleveland, a vestryman of the church, and the builder, Mr. Joe Currie, a communicant. The ground floor is admirably arranged for the activities of a busy parish, and, on the upper floor is a commodious apartment for the rector.

BISHOP OLDHAM HOLDS PREACHING MISSION

OMAHA, NEB.—The Rt. Rev. Dr. G. Ashton Oldham, Bishop Coadjutor of Albany, is conducting a Preaching Mission in All Saints' Church, Omaha, beginning Sunday, December 7th, and closing Sunday, December 14th. The Mission has been anticipated for some months by the rector of the parish, the Rev. Thomas Casady, who has prepared his people to receive its benefits. The services include daily celebrations of the

Holy Communion, and a sermon each evening, excepting Saturday, by the Bishop. A question box for inquirers on questions of religion will be a feature of the evening services, and Bishop Oldham hopes to have several special services for children.

A SUCCESSFUL MISSION

MILWAUKEE, WIS.—A very successful Mission was conducted at St. Mark's Church, South Milwaukee, November 16th to the 23d by the Rev. K. L. Tiedemann, O.H.C. There were daily Eucharists at seven and nine thirty o'clock each morning of the Mission, with a meditation after the second service, and the regular Mission service in the evening. On Saturday there was a Children's Mass at nine thirty o'clock. The text of the Mission was, "God so loved that He gave." On Saturday and Sunday evenings there were after-meetings, when many stayed to ask questions.

INFORMATION WANTED

WASHINGTON, D. C.—Information is being sought by the Executive Secretary of Epiphany Parish, Washington, D. C., pertaining to the early history of the church from its beginning in 1841, up to the year 1877, when the official periodical of the church first appeared. What are especially needed are pictures of old Epiphany, exterior and interior, as it appeared when first completed in 1844, under the direction of the Rev. Dr. John W. French, the first rector, and Architect Harkness. Data is being collected with a view to compiling a complete history of the Parish, fully illustrated. Any assistance rendered on the part of those who, perhaps, have had long family connections at Epiphany, will be deeply appreciated. Please address Mr. Thomas G. Spence, Epiphany Church, Washington, D. C.

A DIOCESAN PAPER

SPRINGFIELD, ILL.—Beginning with the issue for January, 1925, the *Springfield Churchman*, the Church paper of the Diocese of Springfield, will be edited by the Rev. Arthur G. Wilson, rector of the Church of the Holy Trinity, Danville, with Franklin H. Spencer, Executive Secretary of the Diocese, as business manager.

The paper is to be issued by the Department of Missions of the Diocesan Council, of which department Fr. Wilson is chairman. It is the intention of the Diocese to mail the paper to every family in the Diocese, and to any others interested, without cost to them.

CANADIAN CHURCH'S ANNIVERSARY

TORONTO, CANADA—The Parish of St. Thomas, Toronto, celebrated its fiftieth anniversary during the eight days ending Advent Sunday. A sung Mass was celebrated on the first day of the anniversary, and the Holy Sacrifice was offered twice every day during the period. This parish has taught and practiced the Catholic faith in its entirety from its beginning.

The preacher on Advent Sunday was the Rev. Dr. Seager, Provost of Trinity College, who was on the Staff of St. Thomas' in its earlier days. He reminded the congregation that it was at St. Thomas' altar that he celebrated his first Eucharist.

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TWENTY-FIFTH ANNIVERSARY OF REV. ARCHIBALD CAMPBELL KNOWLES

PHILADELPHIA, PA.—A most interesting event was the celebration of the twenty-fifth anniversary, November 23d, of the ordination to the sacred priesthood and of a ministry of twenty-five years in one parish of the Rev. Archibald Campbell Knowles, the rector of St. Alban's Church, Olney, Philadelphia, who is well known throughout the American Church through his books.

St. Alban's is a very beautiful building and made a fine setting to what was probably one of the most impressive services ever seen in Philadelphia. A solemn high Mass was sung as a votive Mass of thanksgiving at 10:30 on the morning of the anniversary, the music being Gounod's *St. Cecilia*. The Rt. Rev. Reginald F. Weller, D.D., Bishop of Fond du Lac, pontificated, attended by Frs. Cavanagh and Richie as deacons of honor, by Fr. Dennison as crucifer, and by the usual acolytes. Fr. Knowles was the celebrant of the Mass, with Fr. Ward as deacon and Fr. Gorgas as sub-deacon. The Mass was preceded by a solemn procession of great dignity and impressiveness. Bishop Weller was the preacher.

The Mass was followed by an informal luncheon in the guild house of the parish, which was succeeded by an after-meeting, at which letters of congratulation were read, and some very happy speeches were made. An interesting résumé of Fr. Knowles' ministry shows that, refusing many attractive opportunities elsewhere, he persevered, in the face of much discouragement, in building up a parish from almost nothing. The little church, valued at \$8,500, on a bare lot amid muddy streets, is now replaced by a building, valued at \$200,000, which is an architectural gem. The little group of people of 1898 is now represented by a united and devoted congregation that stands for the Catholic Faith, Practice, and Worship.

The very marked affection of the people for their rector is shown in the following letter read at the presentation of a chalice and paten, the only gift Fr. Knowles would accept:

"DEAR FATHER KNOWLES:

"On this happy day, when we are celebrating the twenty-fifth anniversary of your ordination to the sacred priesthood, we, your parishioners, offer you our heartfelt congratulations.

"With profound gratitude we recall the fact that all the twenty-five years of your priestly life has been given to us. While others, from time to time, have sought you for their rector, you have always turned a deaf ear even to invitations which offered worldly advantages, and have chosen us for your people, and dear St. Alban's as the scene of your loving and devoted work. We trust that you may never have cause to regret your choice. And we earnestly pray that God will spare you to minister to us for many years to come.

"You have given to us material evidence of your labors here, in the erection of the buildings which adorn this sacred place. St. Alban's Church, a memorial to your honored father, George Lambert Knowles, Esq., ranks among the very best buildings of its kind; a perfect gem of French Gothic architecture; and the little Chapel of the Blessed Sacrament, which you have raised as a memorial to your dear mother, Matilda Josephine Knowles, is also of matchless beauty. All who visit St. Alban's ought to feel the devotional uplift of this sacred shrine. Here we have the abiding Presence of our Lord in the tabernacle; here the Mass, the Lord's own service, is offered day by day; and here

we have all the stately ceremonial of the Catholic Church, carried out in a way that is fast making St. Alban's a leader among the churches of our Communion.

"Through the helpful books which you have written the sphere of your influence reaches far beyond the bounds of our parish. The *Practice of Religion* has sown good seed in many places throughout the nation. But the privilege of having your personal ministry belongs to St. Alban's; and there are many of us who owe to you, under God, all we know and love and prize of our religious life. Perhaps you think today of many souls who have been brought close to you, whom you have baptized, taught, absolved, saved from error, fed with the Bread of Life. Many who were here when you first came to us are now in the Waiting Church, helped by your prayers and intercessions at God's altar. May we not believe that all your people, living and dead, have a place in your heart?

"Words cannot adequately express the affection of a grateful people to a faithful parish priest, and we earnestly hope that in the years to come, you will find more and more the true loveliness of Christ in the livest of your devoted people.

"Therefore, we, the vestry and parishioners of St. Alban's, ask your acceptance of the accompanying gifts as a slight token of our love and esteem, inscribed as follows:

"TO THE GLORY OF GOD,

And in Love and Gratitude
For the Blessings brought them
Through a most devoted Ministry.

"Presented by the People of Saint Alban's
To their Rector
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On the Twenty-fifth Anniversary
Of his Ordination to the Sacred Priesthood
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"Signed by the Members of the
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CLERGYMEN'S RETIRING FUND SOCIETY

NEW YORK, N. Y.—At the annual meeting of the Trustees of the Clergymen's Retiring Fund Society, on November 14th, the following officers were reelected. The Rt. Rev. Frederick Burgess, D.D., President, Mr. J. Van Vechten Olcott, Secretary, and the Rev. Charles L. Pardee, D.D., Financial Secretary and Treasurer.

The trustees voted the customary twenty-five per cent annuity to three hundred members who had reached the annuity age. The sum of \$28,000 was thus apportioned.

The membership of the Society is now 523, of whom 169 are contributing members, 303 are annuitants, and 51, having completed their payments, are eligible for future annuities.

The Society is on a sound actuarial basis, and, from the dues of members and the income of invested funds, it has met the current annuity charges of the year. The invested funds of the Society amount to \$387,422.04.

NICKELS AND DOLLARS

NEW YORK, N. Y.—It is a very busy nickel which finds its way into a cafeteria where the coin goes in and the food comes out. From till to slot and back again is the ceaseless round of its service. The story of the service of the dollar in the Church Building Fund is the same. But the nickel has something on the dollar, for it may eventually get out into other occupation, while the dollar cannot get away, when once it is located in the Permanent Fund.

At the November Meeting of the trustees it was noted that 177,000 of these dollars had this year started on another round to thirty-two points in this country to finish churches, rectories and parish houses. But they will come back for another trip—all of them, in the next ten years, ready to go again as fast as they accumulate. But the dollar has something on the nickel, for each one that is out becomes productive. So far this year 31,000 of them, produced by their parents, have taken a final journey as gifts and grants to forty-three towns and villages all around the world for the completion of church buildings.

Even so the demand for them has not been met, and service to the Church has had to be limited to the supply in the till. Does the Church want the Fund to do an even larger work next year? The answer and the remedy are not far to seek.

TO TEACH AND TO STUDY

CAMBRIDGE, MASS.—The Rev. James Thayer Addison, assistant professor of the History of Religion and Missions in the Episcopal Theological School in Cambridge, will spend the month of January at the Church Divinity School of the Pacific, San Francisco, where he will give several courses of lectures. The remainder of the academic year Prof. Addison will spend in Japan, on leave of absence, for the purpose of studying Missions and the recent developments of Japanese Buddhism.

Two YOUNG Canadian women, in charge of the Saskatchewan Sunday School and Mission Van, paid 1,300 visits last summer, organizing Sunday Schools, and holding mission services. They also gained over one thousand new members for the "Sunday School by Post."

DEATH OF REV. S. W. FRISBIE

DETROIT, MICH.—The Rev. Stephen W. Frisbie, for fifty-eight years a priest of the Church in the Mid-West and the oldest presbyter in point of service in the Diocese of Michigan, died suddenly at his home in Detroit on Friday evening, November 28th, at the advanced age of eighty-four. Mr. Frisbie, although having been in poor health for some time, was not considered seriously ill, and his death came as a shock to his family and friends.

Mr. Frisbie was graduated from Racine College, receiving the degree of Master of Arts from that institution in 1862. He was ordained to the diaconate in 1864, and was raised to the priesthood in 1866 by Bishop Kemper. After three years in charge of Trinity Church, Platteville, Wis., Mr. Frisbie came to Michigan, being first in charge of the Church at Niles. He was later rector of All Saints' Church, Brooklyn, leaving that charge for Hudson. In 1875 he came to Detroit, where he has resided ever since. For thirty years he was rector of St. James' Church, which position he filled until 1910, when the parish was amalgamated with Trinity Church, Detroit. At that time Mr. Frisbie became associate rector of Trinity Church which position he has since filled.

During his distinguished service under the five Bishops of Michigan, Mr. Frisbie filled many important posts in the Diocese, having been at various times on the Standing Committee of the Diocese, and, for several decades, secretary of the Diocesan Convention. A few years ago he was honored by election as secretary emeritus of the Convention for the remainder of his life.

In the early years of his ministry, Mr. Frisbie officiated at the wedding of Mr. and Mrs. Henry Ford and, at the funeral services held December 1st at St. Paul's Cathedral, Detroit, Mr. and Mrs. Ford were represented. A large number of the clergy of the Diocese and a goodly congregation of old friends and parishioners were present at the burial services which were in charge of the Rt. Rev. Herman Page, D.D., Bishop of the Diocese, assisted by the Rev. W. Warne Wilson, the Rev. Lewis B. Whittemore, the Very Rev. Warren L. Rogers, and the Rev. W. D. Maxon, D.D.

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NEWS IN BRIEF

ALBANY—St. Andrew's Church, Albany, the Rev. Charles W. Findlay, rector, has just purchased a large dwelling house next to the church property, with the idea that the house would eventually be used as a rectory. At present it will be used for a very much overcrowded Church school which has been meeting in the church building and its guild rooms. The purchase consolidates the holdings of the parish, making the large new lot for the new church building, the present church building, and the future rectory adjoin.

BETHLEHEM—A well-attended mass meeting of all the congregations of the city was held in the Church of the Good Shepherd, Scranton, November 30th, in the interest of the Every Member Canvass, at which the speakers were Col. McKelvey, U. S. A., representing Haiti, and Mr. Lewis B. Franklin of the National Council. The next day Archdeacon Walter spoke at a meeting for parish canvassers held at St. Luke's parish house and attended by more than 150 canvassers.

GEORGIA—The Rev. J. A. Schaad was instituted rector of St. Paul's Church, Augusta, by Bishop Reese, on the Sunday before Advent. In this parish on the Seventeenth Sunday after Trinity a beautiful mahogany pulpit was dedicated by the rector, the gift of Mrs. Frank Park Doughty in memory of her daughter, Ruth Doughty Inman.—On the Twenty-second Sunday after Trinity, the Rev. S. B. McGlohon celebrated the seventeenth anniversary as rector of St. Paul's Church, Savannah. The day was marked only by a celebration of the Holy Communion and the regular services. Mr. McGlohon is the only rector who has served the parish in the present building, and he held the first service in the new edifice on November 17, 1907.—In the will of Mr. C. Downing, late senior warden of St. Mark's Church, Brunswick, the Rev. J. W. Fulford, rector, is a legacy of \$5,000 for the parish. Mr. Downing also left \$5,000 to a hospital in Brunswick, and \$5,000 to the Y. M. C. A. when the fund of \$50,000 is raised for the new building.—A pageant, entitled *A Thanksgiving Vision*, and which depicted the early days of Christ Church, Savannah, the Rev. David Cady Wright, rector, during the time of the Rev. John Wesley, one of the first rectors, was given the day before Thanksgiving by the Church school, assisted by the boys of Bethesda Orphanage, the oldest boys' orphanage in the country. The rector took the part of the Rev. John Wesley who, it is claimed by the parish of Christ Church, organized the first Sunday school in the world in 1736.—All of the colored churches in Savannah joined in an inter-church concert held in St. Philip's Methodist Church, December 3d, all of the ministers' wives and twenty choirs taking part on the program. A silver offering was taken up for the benefit of the entertainment fund of St. Augustine's Church, which will be host to the National Conference of Church Workers among Colored People in October, 1925. The spirit that actuated the promotion of the concert demonstrated the good-will and coöperation that exists among the negro congregations of Savannah.

HARRISBURG—Under the auspices of the Diocesan Department of Religious Education, several group conferences have been held in the Diocese. The topics under discussion were concerning the best methods of teaching the Church Catechism, and the advisability of giving rewards for Church school work.—A Missionary Conference, lasting a week, was conducted in the Church of the Ascension, Kulpmont, by the Rev. James H. Gorham, O.H.C., assisted by the vicar, the Rev. Charles E. Niles. The Mission services were well attended, the Roman Catholic and Russian Orthodox Churches being represented, as well as the Methodist and Lutheran.

LEXINGTON—Mr. L. L. Gaillard, a field secretary of the National Council, recently made a tour of the Diocese in the interest of the Every Member Canvass. He was accompanied by Dean Massie, of Lexington.

NEW JERSEY—The burning of the mortgage on the new rectory of All Saints' Church, Scotch Plains, the Rev. George T. Gruman, rector, will take place on Sunday, December 14th. The cost of the building and grounds was approximately \$9,000. This leaves the entire property free and clear from debt. A new parish house, to cost in the neighborhood of \$40,000, will be begun early in 1925.

PITTSBURGH—During Advent a series of noon-day conferences is being held at the Carnegie Institute of Technology and at the University of Pittsburgh, under the auspices of the Whitehead Club, an organization of Church students at these institutions. The leader at Carnegie Tech is the Rev. F. C. Lauderburn, of Trinity Church, and at "Pitt,"

the Rev. A. C. Ockenden, of the Church of the Ascension.

QUINCY—The success of the Mission that is being preached by the Rev. McVeigh Harrison, O.H.C., in St. Paul's Church, Macomb, is so pronounced that there are indications that it will be of increasing helpfulness in the week to come.

SOUTH CAROLINA—A new organ has been installed in the Church of the Advent, Marion.—A silver ciborium has recently been given as

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a memorial of the Rev. John Ward Motte and Mary Motte by the members of the Church school of the Church of the Epiphany, Eutawville.—Under the auspices of the Field Department two-day conferences on the Church's Program have been held in five strategic centers to which the neighboring clergy and laity were invited. In most cases the conferences were closed by a vestrymen's supper. That in Charleston, which was addressed by Bishop Penick and Bishop Guerry, brought out the largest gathering of laymen which has been seen at any church function in Charleston in many years. In these conferences the diocesan speakers were assisted by Bishop Penick, Coadjutor of North Carolina, and the Rev. R. E. Gribbin, rector of St. Paul's Church, Winston-Salem, N. C.—Bishop Guerry has accepted his appointment as Chairman of the Central Committee in charge of the observance of Golden Rule Sunday on behalf of the Near East Relief Fund; the Charleston Clericus has endorsed the plan, and the women's organizations are lending their support through a series of Golden Rule Teas at which the pressing needs of this work are being presented by appointed speakers.—Two new parish houses are approaching completion in Charleston; one at St. Michael's Church, and one at Calvary (colored). Both of these buildings are much needed and will prove of great value in extended service.

SOUTHERN OHIO—On Friday evening, December 5th, a meeting was held in the Y. M. C. A. at Dayton, of representatives of all the theological seminaries in Ohio. There was a large attendance and the principal address was made by Bishop Reese.—Much enthusiasm is being shown throughout the Diocese in the plan inaugurated by Bishop Reese at his visitations for confirmation. He usually arrives in the parish the day before the service and is the guest at a parish supper. Fellowship songs are sung and the people generally get acquainted with their Bishop and get to know him personally as a man and not only as an official.—On Saturday evening, December 6th, a number of the older boys from all of the parishes in Columbus met at a banquet at the Church of the Holy Spirit, the Rev. F. C. F. Randolph, rector. The Rev. Frederick Grant, D.D., Dean of Bexley Hall, Gambier, addressed the gathering on The Church's Ministry. It is proposed to hold a number of such meetings in various parishes in 1925. At the present time Bexley Seminary is filled to capacity.—A memorial tablet has been placed in St. Paul's Church, Chillicothe, the Rev. Francis Lee rector, to the memory of Mr. Clifford A. Douglas, who was, for many years, a prominent communicant and vestryman of the parish.—The interior of St. Margaret's Church, Dayton, has recently been redecorated, and the congregation is looking forward to a new church to be built on a large corner lot which was bought for them by the Department of Strategy and Finance. St. Margaret's is one of the prosperous colored missions in the Diocese.—The vestry of Christ Church, Springfield, has presented a two manual reed organ to the prison farm in London, Ohio, where splendid work has been done for several years by the Rev. Frederick Fisher, rector of Trinity Church, London. The feature of the new building that the state is putting up at the prison farm will be a large room, set apart for chapel services, which will accommodate 600 men.—A Parochial Mission has just been concluded at All Saints' Church, Wilmington, which was conducted by the Rev. Eric Tasman, rector of Christ Church, Springfield. Another has been held at Zion Church, Dresden, where Archdeacon Dodson was Missioner.—One of the most encouraging things is the rapid growth of the Young People's Societies in the Diocese.—Delegates from ten Cincinnati parishes recently met in Christ Church, the Rev. Frank Nelson, rector. A supper was served and addresses were made by Miss Louise Luther, on The Nation-wide Campaign, and Dean Grant, of Bexley Hall, on Education for the Ministry.

SOUTHERN VIRGINIA—Great interest was shown in the annual historical service held recently at the Old Glebe Church at Driver, in Nansemond County. The speaker was the Rev. H. H. Covington, D.D., of St. Paul's Church, Norfolk, Va.—Ground has been broken for the new St. Mark's Church (colored), Bracey, Va. The speakers for the occasion were the Rev. C. E. Green and Archdeacon James S. Russell, D.D., Lawrenceville, Va.—Mrs. C. E. Smith, of Lunenburg, president of the Auxiliary in the Colored Convocation of the Diocese of Southern Virginia, reports that the thirty circles of the Woman's Auxiliary have raised more than \$3,000 during the past year, and that all have paid their assessment for domestic and foreign work.

TENNESSEE—At the request of Dr. Arthur Gray, of the National Council, Mr. Martin Gillett has formed a Latin-American Study Club among the students of the University of the South, Sewanee. At present the Club has ten

active members, each one being a representative of some Latin-American country, and in touch with the missionaries there. The Club meets once a week for the purpose of study and discussion. The Club has already enjoyed several interesting addresses from members of the University faculty, who have had actual experience in Latin-American countries.

WESTERN MASSACHUSETTS—All Saints' Parish, Springfield, the Rev. F. C. Wheelock, rector, held its eighteenth patronal festival on All Saints' Day. The Rev. John Howard Rosebaugh, the former rector, preached the sermon. An interesting feature of the church building is that it is modeled after All Saints' Church, Springfield, England, of which William Pynchon, founder of Springfield, Mass., was sometime warden. Under the auspices of the Springfield Convocation, a dinner for wardens and vestrymen was held at Christ Church, Springfield, October 31st. Ninety-five men were present. Bishop Davies spoke on the importance of the responsibilities which rested upon wardens and vestrymen. He was followed by Mr. Lewis B. Franklin, Treasurer of the National Council, who gave a glimpse of what the Program meant in actualities. The Rev. Dr. George Parkin Atwater, of Akron, Ohio, then presented his unique and inspiring plan by which a parish using the "A-A" Method can secure an adequate endowment. The address provoked considerable discussion, with the happy result that some of the parishes represented determined then and there to begin such an endowment, and funds were actually started.

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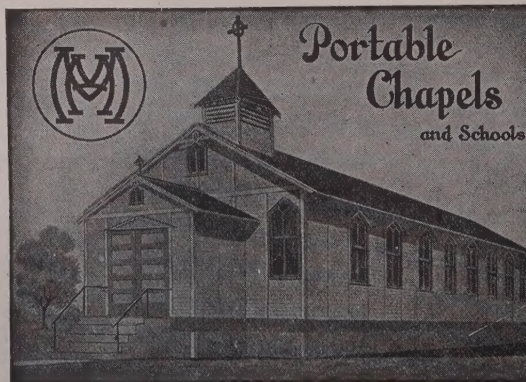
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Verse:

This stable is a Prince's court,
His Crib, His chair of state; etc.

No. 04—Madonna and Child—Greeting—All Christmas Joy be Thine
Verse:

On the Birthday of the Lord
Angels joy in glad accord.

No. 06—Nativity Scene—Greeting—Joy and Peace to you and yours.
Verse:

Christendom at all her altars
Once again the tale doth tell, etc.

No. 07—Madonna and Child. At her feet the offerings of the Three Wise Men. Greeting—A Token of Christmas Love and Peace.
Verse:

As the sunbeam through the glass
Passeth but not staineth:

No. 08—Holy Family—Greeting—A Holy and Happy Christmas. Verse:
Sacred Infant, all Divine,
What a tender love was Thine!

No. 09—Holy Family—Greeting—A Bright and Holy Christmas.
Verse:

In the ending of the year
Life and light to man appear.

No. 010—Madonna and Child. Wise Men in adoration. Greeting—May your Christmas be in the Spirit of the Manger Throne.
Verse:

Three wise men by a star
Were thither brought, etc.

No. 012—Christmas Minstrels—Greeting—Christmas Peace and Joy be yours. Verse:

Angel hosts, the midnight of his birth
Sang: Glory be to God, etc.

No. 013—Spirit of Father Christmas in background. Boy Scouts in front laden with food for the needy; Greeting—God bless all Honest Boys this Christmas.
Verse:

Let the glorious Holiday
Find such holy Spending, etc.

No. 014—Manger Scene—Greeting—God Guide you to Bethlehem.
Verse:

Infant so gentle, so pure, and so sweet,
Love from Thy tiny eyes, etc.

No. 015—Holy Family—Greeting—Christmas Joy now and forever.
Verse:

Thou, that once, 'mid stable cold,
Wast in babe-clothes lying.

No. 016—Holy Family—Every Christmas Joy be yours. Verse:

Lo! here is Emmanuel, here is the Child
The Son that was promised to Mary
so mild, etc.

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No. 26—The Holy Family. Title, At the Manger of Bethlehem.

No. 28—The Blessed Virgin and Child, with the Wise men presenting their Gifts, Title, The Wise men's Christmas.

No. 35—The Blessed Virgin and Child, with the Angels kneeling in Adoration. Title, The Angels' Christmas.

No. 36—The Holy Family. Title, At the Cradle of the Christ.

No. 38—The Blessed Virgin and Child with the Gifts of the Kings of the Orient. Title, The Christmass Offering.

No. 43—The Three Wisemen. Entitled, The Star of Bethlehem.

No. 201—The Blessed Virgin and Child with Angel attendants. Title, Glory to the New-born King.

No. 1003—Manger Scene, with Shepherd kneeling in adoration. Title, Guide's Christmass Prayer.
Verse on reverse side:

Sleep, in my soul enshrined rest:
Here find Thy cradle neatly dressed,
Forsake me not, where sore distressed,
Emmanuel, my Brother blest.

No. 1004—Good King Wenceslaus, and Boy Scouts with Gifts for the poor. Three verses on the back:

Mark my footsteps, good my page;
Tread thou in them boldly:
Thou shalt find the winter's rage
Freeze thy blood less coldly, etc.

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"O Sweetest Jesus come from Heaven
That life might to the world be given,"
etc. Size 6 1/2 x 4 1/4 inches.

6054—1 Barabina's Madonna and Child in colors. Verses by A. R. G.

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again,

We hear the greeting which we used

to hear, etc.

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No. 24—Filippino Lippi. Madonna adoring. Florence: Uffizi Gallery.

No. 47—Rossetti's. Ecce Ancilla Domini. London: Tate.

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Peace enfold you, etc.

No. 1153—Gold bordered oblong card. Infant Jesus in black and white, in Eucharistic Vestments—arms outstretched. In one hand the Chalice, in the other the Host. With halo about His head forming cross in gold. Verse by Jesse Brett.

Jesus, King Incarnate, come to me,
"Bread of Life," to nourish me, etc.

No. 1154—Gold bordered card Madonna and Child printed in black and white with gold border, entitled Christmas Thought Text: "The Lord Himself shall give you a sign; Behold, a virgin shall conceive, and bear a Son." Verse by A. R. G.

Far down the ages a Thought was born,
A Thought of Hope for a world defiled;

No. 1167—Gold bordered oblong card. Attractive monogram in gold and blue with center of green leaf and red holly berries in upper left hand corner. Picture of Madonna and Child printed in sepia tint in lower right hand corner. Appropriate selection.

God grant that this Christmas may be a
happy one to all of us.

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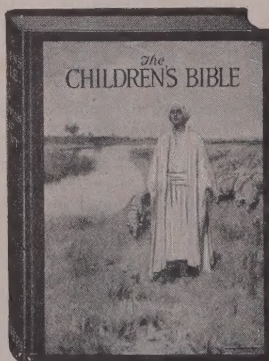
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